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# Stories of the Beginnings

Junior Department, Second Year, Part I

By

ETHEL WENDELL TROUT

The Westminster Textbooks of Religious Education  
For Church Schools Having Sunday, Week  
Day, and Expressional Sessions

Edited by JOHN T. FARIS, D.D.



Philadelphia  
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## Preface

The Westminster Textbooks of Religious Education are planned to meet the needs of churches seeking to unify their educational program. The informational, devotional, and expressional phases of religious education have been, heretofore, to a large extent, independent of one another. This lack of correlation has been detrimental to educational efficiency. Time and effort have been lost through duplication. Valuable information has failed to register itself in conduct because of the lack of suitable opportunities for expression. Many of our churches have been feeling their way toward better educational standards. It is in response to the requests and needs of these churches that the series of lessons has been undertaken.

These textbooks are planned for church schools having a Week Day Session, a Sunday Session, and an Expressional Session meeting either on Sunday or on a week day. An absolute differentiation of the three phases of the educative process is neither possible nor desirable. The lessons are so arranged, however, that the Week Day Session is mainly informational, the Sunday Session more largely devotional, and the third session of the week largely expressional.

Since the course is a unity, it is not necessarily confined to the plan suggested. It would be equally suited to a week-day church-school system having three sessions a week and unrelated to the Sunday-school program of the community. The course could be adjusted to any local condition, provided the sequence of the lessons were maintained.

Forty-two lessons of three sections each are provided for each grade, or year. It is thought that this will furnish material for a church-school program with three sessions per week throughout the public-school year. It is also believed that many schools will find the material sufficient for the use of the Sunday Session during that part of the year when Week Day Sessions are discontinued. Much of this sum-



mer season might be spent in a rapid review of the work covered during the other part of the year. No exact adjustment to any particular circumstances is attempted because of the fact that church schools differ widely in the matter of their summer sessions. Some are practically closed all summer; some continue on as extensive a basis as during other parts of the year. The whole matter of adjustment is best left to the local church-school administration. If a church school practically closes at the beginning of summer, it would be well for the authorities of that school to plan for a completion of each year's course at that time. If the school runs on through the summer with undiminished attendance, more time may be taken for the lessons, a part of each book being left for completion in the summer sessions. Where this is done, the section intended for the week-day lesson may be taken on one Sunday of the summer period, the Sunday lesson related to this week-day lesson for next Sunday, and the expressional lesson on a third Sunday.

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## SUGGESTIONS TO THE TEACHER

In preparing to teach the lessons in this book, the teacher should, in the first place, read the selections from the Bible given at the beginning of each lesson. You should then read through the lesson, noting points which will be of interest to your particular class, and hunting up all information possible in your available reference books. Naturally the limits of space make it impossible to give everything that is given in larger books, which perhaps devote an entire volume to a subject here treated in only a few words.

With each lesson you should try to find a point of contact for your own class. The lessons are prepared with the thought of children nine, ten, and eleven years old, in mind, but if your class consists of nine-year-olds, or eleven-year-olds only, you will of course need slightly different treatment. Stories are suggested which the teacher may find of use in teaching the lesson. Oftentimes a modern missionary story will bring the lesson home to the class.

The Week Day Session of the school is to be largely devoted to informational material. The Junior is at an age when his memory is keenly alert, and facts mastered now will become lifelong possessions. So, during this period, the geography and history of the Holy Land are given in brief form. Handwork, too, is useful for this session. Map-drawing is suggested; a map of plasticine may be completed during the sessions. A large blackboard map of Palestine may be started, and filled in as the lessons progress. It will be well to have, also, a large wall map of Palestine to use in connection with the lessons.

As the Week Day Session of the school is intended to appeal to the intellect, the Sunday Session is intended to appeal to the heart. The week-day lesson is a background of fact, on which the Sunday lesson is to be built. The Expressional Session is intended to give the pupils themselves an opportunity to put into words what they have gotten out

of the other two sessions of the school. In the Junior Department this session must, of course, be under the guidance of an older person, but the pupils should be encouraged to express themselves and what they feel, in their own words. Various topics are given which may be assigned beforehand to the pupils—perhaps at the previous Week Day Session—so that the children may have an opportunity to think about them and to say a few words on the subject, or, in exceptional cases or with older pupils, to write a report or “composition,” as they do in day school. Verses are also suggested in connection with this session which may be assigned in advance to individual pupils, who may either learn them, or copy them and read them when called upon. This method may be found available for use in classes of younger pupils. Hymns correlating with the lesson and various questions are also given which the teacher will use as seems wise in the individual class.

Notebook Work is suggested, and can be carried out at any of three meetings of the class. In connection with the Notebook Work you will find useful the small Biblical pictures which you can obtain from the Wilde Picture Company, or the depositories of the Presbyterian Board of Publication and Sabbath School Work, at one cent apiece.

#### REFERENCE BOOKS WHICH WILL PROVE USEFUL

Kent—“Biblical Geography and History.”

Davis—“A Dictionary of the Bible.”

Grant—“The Orient in Bible Times.”

Schofield—“Where He Dwelt.”

Edersheim—“The Life and Times of Jesus, the Messiah.”

Andrews—“Life of Our Lord.”

## SPECIAL SUGGESTIONS IN CONNECTION WITH EACH CHAPTER

### CHAPTER I

**Week Day Session.** The Teacher's Aim: To give to the pupils the knowledge of what God created on the first four days.

There are very many accounts of the Creation given in the various stories of the early races of mankind. Part of the Babylonian story is given in the pupil's book, page 10. The Chinese story is as follows: Pwan-ku, the first-born of creation, found himself upon a rock with a tortoise and a phoenix, a dragon-like creature with a human face and the claws of a bird. There were rocks floating in the space round about, and Pwan-ku split these into pieces. He worked for eighteen thousand years, and made the earth, the heavens, the stars, and the moon.

"Each day he increased six feet in stature, and when he died his head became mountains, his breath, wind and clouds, and his voice, thunder; his limbs were changed into the four poles, his veins, into rivers, his sinews, into the undulations of the earth's surface, and his flesh, into fields; his beard was turned into stars, his skin and his hair, into herbs and trees, and his teeth, bones, and marrow, into metals, rocks, and precious stones; his dropping sweat increased to rain."

You can see at once how childish this story is in comparison with the Bible story, or even with the Babylonian story.

Have the pupils do the Notebook Work assigned. You may wish to have a large drawing put upon the black-board for them to copy. In doing this, use chalk of different colors—green or blue to indicate the sea, blue for the sky, yellow for the sun, moon, and stars, brown for the land, green for the vegetation, and so on. Leave the

drawings on the board, so that later you may add the circles representing the fifth and sixth days.

During this series of lessons much of the Memory Work consists of famous hymns of the Church. If possible, give to your pupils facts about the history of these hymns which will add to their interest.

In preparation for the Sunday Session, take your pupils to visit an academy of natural sciences, or museum, if there is such a place in the vicinity in which you live. Show them the skeletons of the huge animals which existed in the early days of the earth, such as the mastodon and the pterodactyl. At least prepare to show them pictures of these or other creatures.

#### BOOKS WHICH TELL OF THE FIRST DAYS OF THE WORLD'S HISTORY

Barton, "Archæology and the Bible."

Clay, "Light on the Old Testament from Babel."

#### SOME PICTURES TO USE WITH THE LESSON

Michelangelo, Creation of the World.

Michelangelo, Creation of Light, of Sun and Moon.

**Sunday Session.** The Teacher's Aim: To impress upon the pupils how grateful we should be that God created man in his own image, and made us like himself.

Begin the lesson by rapidly reviewing the work of God on the first four days of Creation. Then ask what God created on the fifth day. Make as vivid as possible the account of the creation of the creatures of the sea—first the smaller fish, and then, later, the great monsters of the deep. Read Job 12:7-10. Ask the pupils to find the names of some of the fish in the Bible, as the "leviathan," Job 3:8; Psalm 104:26 (explain that the leviathan was one of the monsters of the sea); Jonah's fish, which is called in Matthew 12:40 a "whale"; usually, however, the term used is simply "fish."

Then tell of the birds that were created. Have some references to some of these found, and write the names on the board: Eagle, Deuteronomy 32:11; Proverbs 23:5; eagle and raven, Proverbs 30:17; I Kings 17:6; quails,

Exodus 16:13; Numbers 11:31, 32; stork, turtledove, swallow, and crane, Jeremiah 8:7.

At last the sixth day came. There were birds and fish now, but no animals. These were created first on the sixth day. Have references to some Bible animals found, and show pictures if these are available. Perhaps you have a "Child's Book of Knowledge," for instance, which gives interesting plates of early animals. Finally ask what was God's last creation. What did he make last? Bring out the fact that man was made last, created in God's own image, and so the master of all things and all living creatures. Make the children realize how thankful they should be to God for creating us in his own likeness, and giving to us the beautiful world with all its wonderful gifts, as our dwelling place.

**Expressional Session.** The Teacher's Aim: To lead the pupils to express their thankfulness to God.

In the Expressional Sessions provided for this course it is hoped that the pupils will express in their own words the feelings aroused by the two preceding sessions of the class. Certain suggestions for prayers and readings are given, questions to be answered, and topics for discussion are provided. Some of these are planned with the thought of the younger pupils in mind; others are planned for older pupils. It may be wise to ask for volunteers to answer the questions and take up the topics, during the preceding session. Let the pupils themselves take charge of the meeting, though you will find that you have to guide them in many ways. One of the pupils should be the leader in the meeting. The only way in which leadership qualities can be properly developed is by experience, and leadership is needed in all sorts of work.

Certain hymns are suggested with each lesson, but by all means let the pupils themselves suggest others. Short sentence prayers instead of the Class Prayer may be asked for; in this lesson, for instance, expression for thankfulness for God's good gifts. Lead to the thought that we can best express our thanksgiving by trying to live in God's likeness, and showing that we are created in his image.



## CHAPTER II

**Week Day Session.** The Teacher's Aim: To impress upon the pupils the account of the Garden of Eden given in Genesis 2:4-17.

The second account of the Creation, given in Genesis, chapter 2, should be passed over rapidly, reviewing the story given in Genesis, chapter 1. Then emphasize the account of Adam's activities. Show that his life was not all play. Though he had a beautiful world in which to live, there was hard work and study for him to do. He had to "dress" the trees of the Garden. The animals were brought to him to name.

Teach the geography of the region surrounding the Tigris and Euphrates Rivers, and show that men who have studied the history of the human race outside the Bible think, also, that the first home of mankind was in this part of the world, so that science and the Bible agree here as they always do when science carries its examinations far enough.

Have the pupils put on the board or make on the sand table imaginary plans of the Garden. The small Japanese gardens which can sometimes be obtained at the ten-cent stores will be found adaptable to this purpose.

A book which may be read in connection with this lesson is Kermit Roosevelt's "War in the Garden of Eden," and a picture that will be worthy of study is Michelangelo's Creation of Adam.

With younger pupils perhaps you can play a game of naming the animals. Let one child be Adam, let the rest choose what creatures they will be, and try to act the part of the bird or the animal selected. "Adam," aided by the birds and animals as they are guessed, may guess which creature is represented.

**Sunday Session.** The Teacher's Aim: To show the pupils that life in the Garden of Eden was a model life for them, which they should try to imitate.

Begin the lesson by reviewing the account of Adam, the only human being in the Garden. Then tell of the creation of Eve, reading the account in the Bible words. Ask the pupils to tell you how they thought Adam and

Eve passed their days. Show that they were busy from morning to night, but care free. Emphasize their communion with God. Though the Bible does not tell us that God talked with them in the "cool" of every day, it is judged so from Genesis 3:8, and the point that Adam and Eve talked with him, hearing and obeying his direction, is to be brought out.

**Expressional Session.** The Teacher's Aim: To lead the pupils to express a desire to live as God wants them to live, trusting him absolutely for all good gifts, and knowing that what he does is best.

It would be well to make this a service of song and praise and prayer. Choose songs of thanksgiving, and then ask the pupils to speak to God in a sentence prayer. One of the ends sought in the Expressional Session is to help the pupils to develop a power of expression, and they should frequently be asked for sentence prayers, and to select songs for themselves, in addition to those suggested to them. Make this session as truly expressional as your pupils can manage.

### CHAPTER III

**Week Day Session.** The Teacher's Aim: To give to the pupils the story of the temptation of Adam and Eve.

Tell this story as far as possible in Bible words. If the pupils speak of the serpent's talking and of God's command that he creep henceforth as punishment, tell them that old Hebrew legends say that before this time all the beasts talked, and that the serpent walked upright.

Adam and Eve were forbidden to eat the fruit of the tree of the knowledge of good and evil. When the serpent came to Eve with a lie, and persuaded her to eat, disobedience entered the world and punishment followed. Do not give to the children an impression that God was unkind, but show that he was just, and that punishment by the laws which God has made, must follow sin.

**Sunday Session.** The Teacher's Aim: To show the justice of man's punishment for sin.

The people whom God had made had disobeyed. Consequently they were afraid when they knew of God's

approach. Show that this is the natural result of sin, and that conscience makes cowards of us all. Have one of the pupils read the story that goes with this session's work. Ask the pupils if they themselves remember a time when they were sorry to see mother or father come home, because they had been disobedient. Perhaps you can lead them to talk about the way they have felt.

Pictures to use with this story may be found among the Doré pictures or in the collection of Mastroianni pictures.

**Expressional Session.** The Teacher's Aim: To lead the pupils to express a desire to be obedient to God and to those whom he has given to them as instructors and guides.

Ask the pupils to tell you the story of Adam and Eve, having a brisk review. Then take up the topic, "The Example of Perfect Obedience." Let the pupils themselves show differences between Adam and Eve, and Jesus. Show that their disobedience brought sin into the world, and that his obedience brought to man salvation from sin. Let the main thought of the hour be positive obedience and pleasing God, rather than disobedience.

#### CHAPTER IV

**Week Day Session.** The Teacher's Aim: To give to the pupils the story of Cain and Abel—the account of the first death that came into the world, as far as the Bible record shows.

Begin the lesson by reviewing rapidly the material of Chapter III. Picture as vividly as possible the wanderings of Adam and Eve through the prehistoric forests and along the great rivers, seeking a home for themselves. Tell of the birth of the oldest son, Cain, and speak of Eve's rejoicing. Then Abel was born. Picture the lives of the two boys as they grew up. What was the difference between them? Cain became a farmer; Abel became a shepherd.

It is an instinct of all peoples to make offerings to the god whom they worship, and in Cain and Abel this appears in their worship of the true God. Each prepared

to make an offering to God. Cain gave of the fruit of the ground: Abel, "of the firstlings of his flock and of the fat thereof." Lead the children to see that it was not the difference in the offering which pleased and displeased God. It was the difference in the attitude of the two brothers. Remind the pupils of the story of the widow's mites, Luke 21:1-4, and show that it is the heart which God looks on, rather than the kind or the amount of the offering.

Have the pupils tell simply the remainder of the story, leaving the lesson of Cain's wickedness and disobedience clearly outlined in their minds.

**Sunday Session.** The Teacher's Aim: To impress upon the pupils the necessity of choking back even the least tendency to evil thinking and wrongdoing. To show them how evil grows from a very small seed.

In this connection you might use the familiar story of the hole in the dike, which the small hero of Holland knew would increase if he did not close it, until the entire country was inundated. You may use the story of the jinn in the bottle, given in the pupil's lesson, or the illustration from the Epistle of James, given in the Memory Verse, or only the comparison given in the lesson itself of the lion cub couching at the door, ready to spring. Bring out clearly the lesson that one sin leads to another until the entire life becomes sinful.

In speaking of the punishment of Cain and the "sign" which God gave, say that we do not know at all what this was, though there have been many guesses. But Cain was punished by being sent still farther out into the world than his father and mother had been sent. After he had gone, God sent to Adam and Eve other children, of whom Seth was the ancestor of Noah, of whom we study in our next lesson.

**Expressional Session.** The Teacher's Aim: To impress upon the children the lesson that in some ways they are responsible for others, even though they are only Juniors.

In connection with the questions and topics assigned with the pupil's lesson, bring out especially the question of responsibility for others in government. Show that we should never be indifferent to things which do not

seem to affect us personally, because they do affect others. Bring out the teaching of Jesus as Paul gives it to us, "Bear ye one another's burdens, and so fulfil the law of Christ."

Make a vivid picture of Paul's description of the interdependence of the parts of the body. Show how we are all dependent on one another. An interesting way to show this is to ask the pupils to trace back something which they have had to eat—perhaps an orange which they ate at breakfast time. Show how many people helped in bringing this to the breakfast table—mother, the grocery boy, the grocer, the express man, the packer, the man who picked the fruit, the man who planted the tree, and so on. If any of these people had failed in doing their duty, you would not have had the orange to eat. We are all responsible for our acts, and especially in so far as they affect others.

## CHAPTER V

**Week Day Session.** The Teacher's Aim: To give to the pupils information about the period between the time of Cain and Abel, and that of Noah.

You may find it interesting to connect this lesson with the old Greek legends where we have given the stories of Apollo and the lyre and of Vulcan the blacksmith god. Apollo's lyre was, you remember, a tortoise shell. The children have probably had these stories in day school, and are familiar with them. Be sure to familiarize the pupils with the important names of this chapter. Emphasize the fact that with few exceptions, the people of the world were becoming more and more wicked, so that God was grieved and displeased.

If you will put upon the blackboard the family trees of Cain and of Seth, the pupils will be interested. Also have them try to make pipes and harps, the earliest musical instruments.

**Sunday Session.** The Teacher's Aim: To show the pupils that God's punishment for sin is given in love, and that he wants to reward and to spare all those who deserve these blessings.

In this lesson, which treats only of the building of the

ark, emphasize the fact that Noah was a righteous man, and that he "walked with God." He obeyed God in every way, and did exactly as he was commanded to do. And so God spared him and his family, to establish a new line of men on the face of the earth.

The pupils will be interested in the accounts of the Deluge given in the literature of other nations. A part of the Babylonian story is given in the pupil's lesson. The story of Deucalion is found in the "Metamorphoses" of Ovid. An interesting account of this is found in "Light on the Old Testament from Babel," by Albert T. Clay. Pictures to use with the lesson are Raphael's Building of the Ark and Michelangelo's Deluge.

**Expressional Session.** The Teacher's Aim: To impress upon the pupils their duty to do right in the face of ridicule; and also the converse—their duty not to join with those who are ridiculing others.

The second idea is not brought out in the pupil's lesson. The teacher may introduce it as a new thought. Perhaps you may allow the children to imagine that they are Shem, Ham, and Japheth. How did they act when unbelieving people taunted them? Did they call them names? Were they ashamed of what Noah was doing?

The fear of ridicule is very strong in all children. It causes deep unhappiness to be "different," or to live differently from playmates. And often children are cruel in the way in which they treat those who are different, criticizing them and making fun of them in many ways. A sensitive child endures such ridicule with great suffering, and you will have taught a needed lesson if you can make the pupils see on the one hand that to endure ridicule when we know that we are right is brave, and, on the other hand, that to ridicule others is a sin disapproved by God.

## CHAPTER VI

**Week Day Session.** The Teacher's Aim: To give to the pupils the story of the Flood.

That childish toy, the Noah's ark, will be found very useful in connection with this lesson, though you will find that not many of these representations carry out the

description of the ark given in the Bible. However, you may use such a toy, if the members of your class do not make satisfactory "arks," to work out the story on the sand table. If you have a number of old magazines and papers at hand the younger children will enjoy finding pictures of animals and birds. If you can get a roll of rather heavy white wrapping paper, such as druggists use, about six or eight inches wide, you can have the children color the animals which they find, and paste them on the paper to make a "frieze," for the top of the blackboard, or for all around the room.

For a more elaborate session of the class, you may use one of the many dramatizations of this story which have been written. The story of Noah has been a favorite subject of dramatization ever since medieval times, when we find it given in the old "morality" plays. In form suited for Sunday schools it may be found in "Shorter Bible Plays," by Reta Benton.

The Babylonian Deluge story given in connection with the pupil's material will prove interesting to the older children in the class. They will enjoy pointing out the similarities.

#### SOME PICTURES TO USE WITH THE LESSON

The Deluge, as depicted by Michelangelo, Raphael, or Doré.

**Sunday Session.** The Teacher's Aim: To inspire the pupils with a desire to obey God, and to show them that God is always kind.

Begin the lesson by reviewing the story of the building of the ark. Have the pupils rapidly go over the facts about it, and then tell the story of the Flood.

Introduce the lesson proper with the picture of the opening of the door of the ark. Show how glad both people and animals were to go out from the building in which they had been shut up for so long. Then speak of Noah's thanksgiving, and compare the way he felt toward God with the way in which Cain and Abel felt. Ask if God was pleased with Noah. How did he show this? Let the pupils themselves tell the story of the rainbow covenant, and emphasize the fact of God's goodness and

kindness to all the people of the world. Show that this kindness reached its height in the sending of Jesus the Saviour to the world.

If you wish to go into the subject of the length of time for which Noah was in the ark, the following summary based on Davis' Bible Dictionary will be useful:

1. God commanded Noah to take the animals into the ark, month 2, day 10.
2. The beginning of the Flood, month 2, day 17.
3. Rain continued for forty days and forty nights, ending on month 3, day 27.
4. For one hundred and fifty days waters covered the earth. The ark rested on Mount Ararat, month 7, day 17.
5. Mountain tops uncovered, month 10, day 1.
6. Raven sent out, month 11, day 11 or 12.
7. Dove sent out and returned, month 11, day 18 or 19.
8. Dove brought back olive leaf, month 11, day 25 or 26.
9. Dove flew away, month 12, day 2 or 3.
10. Noah removed the covering of the ark, month 1, day 1.
11. God commanded Noah to leave the ark, month 2, day 27.

#### A BOOK TO READ IN CONNECTION WITH THE LESSON

"Light on the Old Testament from Babel," by Albert T. Clay.

Pictures which will prove of interest are: The Ark on Mount Ararat, by Dorè; The Return of the Dove to the Ark, by Oppenheim; Noah Leaving the Ark, by Raphael.

**Expressional Session.** The Teacher's Aim: To lead the pupils to express a desire to follow the good example set before them in the life of Christ.

For this session you can have written on the board the two names, "Christ" and "Noah." Ask the pupils to put in parallel columns points in which they have set us examples, something as follows:

#### CHRIST

#### NOAH

Obedience.....	John 5:30; 6:38; 8:29.....	Genesis 6:22.
Patience.....	Hebrews 12:1, 2.....	Genesis 8:12.
Righteousness...	I John 2:1.....	Genesis 6:9.
Pleasing God...	Matthew 3:17.....	Genesis 9:1.



With the older pupils you may enjoy finding the various references to Noah in the New Testament. You will find these given in the pupil's material, under the heading, Verses for Use in the Meeting.

## CHAPTER VII

**Week Day Session.** The Teacher's Aim: To give to the pupils the geographical and historical background of Abraham's homeland.

Begin the lesson by a quick summary of the descendants of Noah. Ask the pupils to name his three sons. The oldest of these sons was Shem. The eighth descendant of Shem was Terah, who lived in Ur of the Chaldees. Tell about the city, its greatness and civilization. You will find much material in Clay's "Light on the Old Testament from Babel" and in other accounts of Babylonian exploration which may be obtained from the public libraries. In Abraham's day Ur was on the seacoast, a rich maritime city, though now it is identified as Mugayyar, or Mughur, a village of mud huts. It is now one hundred and twenty miles north from the sea, for to such an extent has the Persian Gulf "made land."

Speak of the new subtitle of our lessons, "Stories of Three Patriarchs." Ask what a "patriarch" is, and explain the meaning of the word. There are many legends connected with Abraham which show that the family was rich and well thought of. Terah had three sons. Ask the pupils for their names. Show that Abram and Abraham, as we have uniformly called him in these lessons, were the same. The name Sarai, the first name of Abraham's wife, means "princess." Ask why the family started on a long journey whose end they did not know. Show that it was in obedience to God's command, and trace the route north and west along the Euphrates to Haran. Make this lesson geographical, and do a generous amount of map work.

"Even the departure of Abraham with his father and his nephew and his wife Sarah from the great capital, Ur of the Chaldees, will start the little child's imagination to work when he learns—as the enormous mass of legend

teaches—that this was an influential family in that country; that they might have lived there as princes, if they had been willing to worship idols as the other people of the city did; and that they gave up all their property and their pleasant home to go away where they might be good and worship the true God. The long night journeyings under the starry sky, the days being too hot for traveling, strike the idyllic keynote at once; the building of altars and calling upon God at every halting place strikes the religious note in such wise as will awaken response in even the youngest child, and the death of the old father in Haran, while yet they were far away from the Promised Land, will give the touch of personal sympathy.”

**Sunday Session.** The Teacher's Aim: To point out to the pupils the reward which God promised to Abraham for his obedience.

As in the case of Noah, the lesson of obedience is here brought out. Show how much it meant for Abraham to obey God's command to go out from Haran, where they had been settled for many prosperous years. The people who made up the caravan had increased. The flocks and herds had increased. Southward Abraham moved, into the land which God said should belong to him. He paused at various points, where he built an altar and worshiped God. Make as vivid as possible your word picture of this journeying, letting the younger children work out a representation of the camp on the sand table.

**Expressional Session.** The Teacher's Aim: To show that through Christ, the descendant of Abraham, all the nations of the earth have been blessed.

From their day-school history the children are familiar with the reasons which brought most of the original colonists to America. After the leader's opening address bring the matter close to the children's own lives by bringing out how we are blessed to-day because we live in a Christian land under Christian government. Show how Christian truth and doctrine are spreading until, when Christ's followers have carried out his command to preach the gospel to every nation, all the nations of the world shall be blessed through Abraham, and God's

promise to this patriarch will be fulfilled. Urge them to express a desire to help in completing the fulfillment of the promise.

### CHAPTER VIII

**Week Day Session.** The Teacher's Aim: To give to the pupils a background of geography for Bible history.

The lesson may be taught very effectively by means of map work. The children will be very much interested in a large relief map, if you can obtain one of these.

They will be interested, too, in making such a map for themselves, according to the directions given on page 78. A good relief map will be found in the stereographs by Underwood and Underwood, New York, or in Kent's "Biblical Geography and History." These maps, being larger than that in the lesson will be easier to follow. A paper relief map is published by Poates, New York, and can be obtained from the Presbyterian Board of Publication and Sabbath School Work.

If it is not possible to have the relief map, have a large outline map of Palestine put on the blackboard. Supply the pupils with outline maps such as may be obtained from various denominational publishing houses, or have them make the outlines themselves. Obtain from a stationer small gummed pictures showing features of the various sections of Canaan, and let the pupils paste these on their maps. One school, for instance, used an eagle seal for the mountainous regions where these birds were found; a fish seal for the Sea of Galilee; a lily seal for the fertile regions of Galilee, and so on. You may adapt the idea in your class to the life of Abraham by using plain brown gum tape paper, such as is used in wrapping packages, and letting the pupils themselves make the seals with colored crayons. Let them draw on the tape small tents, sheep, goats, camels, oak trees, altars, as the lessons suggest, and put them in the proper places on the map. This will give them geographical and historical knowledge, at the same time.

**Sunday Session.** The Teacher's Aim: To teach the pupils the importance of unselfishness.

Perhaps you will find it difficult to make your pupils

see that Abraham was right in giving Lot the first choice. Abraham was the older man. God had given him the land. He had the right to take the first choice himself, and to give to Lot what he did not himself want. To pupils of Junior age, this will be very clear. When John is older than Robert, John is entitled to the first choice. Again and again you will find this rule in families. Perhaps, however, you can make Abraham's attitude clear by using their mothers as examples. Give an example of this kind: Did you ever notice that when mother is serving the dessert at the table, she always serves herself last? Does she keep the best and largest helping for herself? Or does she give the very nicest part of the pudding to some one else? Why does mother give to others the choice pieces of pie or the largest peach, or the piece of cake that has the most raisins? It is because she loves others better than she loves herself, and wants them to have the best. That was the way it was with Abraham and his nephew, Lot. Though he knew that he was entitled to the first choice, he allowed Lot to say what he wanted because he was generous and unselfish. He could have made Lot very angry, I think, by saying to Lot: "I like the looks of this stretch of country over here. I will keep my flocks and herds here. You can take the land in the other direction." But he loved Lot, just as your mothers love you, and so he wanted to give Lot the very best. He was generous and kind, and so avoided even the chance of a quarrel. So can you to-day avoid quarrels, and settle the quarrels of others, if you love them better than you love yourself, and give them the first choice. If others feel the same way as you do, then there will come a time when there will be no more quarreling in the world, for everyone will think of others first, and all will be generous and unselfish.

**Expressional Session.** The Teacher's Aim: To obtain from the pupils an expression of a desire to avoid and settle quarrels as Abraham did, and to try to reach the ideal which Jesus set before us.

Make the lesson very practical for the pupils. Impress upon them Jesus' rule, and show them that if they may

love even those whom they do not like, and try to be even more than fair and square to them, so they will avoid quarrels, and make friends rather than enemies. Let them see that they should treat others as they themselves would want to be treated, giving others first place, preferring others to themselves. Close the lesson by having one of the pupils who reads well, read the thirteenth chapter of First Corinthians, which shows so well the value that the Bible puts upon love.

## CHAPTER IX

**Week Day Session.** The Teacher's Aim: To give to the pupils something of the geography of Genesis.

The fourteenth chapter of Genesis has long been a battle ground between scholars, who for many years thought that the facts as given in this chapter were unconfirmed by the history of Babylon and Assyria, and who said that there were no such kings and no such places as those mentioned in this chapter. However, as scholars have made more complete investigations, they have found more and more material which confirms the historical accuracy of this chapter. An interesting account of this may be found in Clay's book already referred to, "Light on the Old Testament from Babel."

Very interesting pictures of the time of Hammurabi may be found to use in connection with this lesson. The monument discovered in Susa, in 1902 gives a picture of the king himself standing before the sun god.

For the younger pupils, the names in this chapter will prove too difficult and so have not been mentioned in telling the story. The older pupils who have been trained in such work in day school will enjoy an exercise in pronunciation. Have them put the names on the board and drill on them.

**Sunday Session.** The Teacher's Aim: To appeal to the pupils through their sense of the heroic in Abraham, who was true to his nephew and who trusted God because he knew that he was in the right.

Trace Abraham's journey north almost to Damascus.

Emphasize his bravery in setting out to the rescue of the nephew whom he still loved, though he had failed him.

Describe a battle of ancient times, comparing it to modern warfare. There were no gunpowder, no guns, no cannon. The warriors used bows and arrows, helmets and breastplates, in battle. How Abraham rescued Lot we are not told, but we can imagine a sudden night raid, perhaps with some stratagem such as Gideon used, against a small division of the enemy who were guarding the prisoners and the booty. Tell the story vividly, making it clear that we do not really know any details, except that Abraham "divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus."

**Expressional Session.** The Teacher's Aim: Through the teacher and the exercises to rouse in the pupils a desire to follow the example of Abraham, the fair-minded and generous.

There are many points in the lesson which may be emphasized, in showing the example that Abraham set for us to follow.

1. Abraham was true-hearted. He did not allow Lot's treatment to affect his love for his nephew. He set out to rescue him as soon as he heard that he was in danger.

2. Abraham was brave. Like Jonathan afterwards, he knew that God would send the victory where he willed, not giving the battle to many or to few. With only three hundred and eighteen men he set out in pursuit of those who had captured his nephew.

3. Abraham acknowledged that the victory belonged to God, and in acknowledgment of this, he gave one tenth of the spoils as an offering.

4. Abraham was fair. He would take none of the captured booty for himself, though he insisted that his allies should have their share.

Emphasize the point which seems most needed among your pupils and obtain from them an expression of a desire to follow the example of Abraham.

Among younger pupils do not say much about Melchizedek. With older pupils say that he is mentioned in

the New Testament, but that we know little or nothing about him.

## CHAPTER X

**Week Day Session.** The Teacher's Aim: To give to the pupils a familiarity with Eastern hospitality and methods of entertaining guests.

The customs and manners of the East are so unchanging that it is possible to obtain a picture of life at the time of Abraham by studying the account of life in the land of Abraham to-day. Such descriptions may be found in the following books: "Bible Lands, Their Manners and Customs," by Van Lennep; "Out of Doors in the Holy Land," by Van Dyke; "Oriental Social Life," by Trumbull. From this last book an extract is given in the pupil's lesson. Most interesting pictures of Bedouin life may be obtained from Underwood and Underwood, New York, and by consulting old files of the National Geographic Magazine in your public library, you can obtain much information. Many of the pictures in these magazines are beautifully colored, and will be found exceedingly interesting.

Make a good deal of the handwork and the map work in this lesson. The material will be most valuable in giving a background for Sunday's lesson, "Abraham Entertaining Angels."

**Sunday Session.** The Teacher's Aim: To show the pupils that true followers of God are always kind and hospitable in their relations to one another.

The Memory Verse in this lesson would seem to emphasize the thought that in entertaining strangers, we seem to entertain angels unawares, and so obtain an unexpected reward. Do not let the reward as the motive for hospitality be emphasized; instead emphasize the thought of Matthew 25:40, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." In this connection you may tell the story of Tolstoi's "Where Love Is, There God Is," or the legend of Saint Christopher and how he obtained his name, or the poem of Edwin Markham, "How the Great Guest Came," found in the volume "Shoes of Happiness," and quoted

in part in the pupil's lesson. Hawthorne's story, "The Miraculous Pitcher," may also be used.

In illustration of this lesson, show Doré's picture of Abraham Receiving the Angels.

**Expressional Session.** The Teacher's Aim: To lead the pupils to express a desire to be kind and hospitable to others, and especially to strangers in their day school and in their church school.

If there is in the school at this session a strange child, or strange children, or even children who do not attend the sessions of the class regularly, see that they are greeted cordially and made to feel at home. Put them under the care of some of the less shy children in the school. There are always some children who delight in introducing a new pupil to the ways and customs of the school. However, do not select those children who will be too superior to the stranger.

The difference between the foreign child and the native American child, or even the foreign child who has mingled with American children for several years, is very marked. Lead your pupils to see that foreign children are not necessarily inferior because they do not understand. Show them that they are being true to God and to the nation when they welcome the foreign child into their midst. True Americanization will spread rapidly from the child to his parents, and they will feel, if their child is hospitably received, that the land is truly a hospitable land.

## CHAPTER XI

**Week Day Session.** The Teacher's Aim: To give to the pupils information concerning the region about Sodom and Gomorrah and the Dead Sea; to impress the fact that the prayers of a righteous man are of great value in God's eyes.

God would have spared the wicked city of Sodom if there had been ten righteous men and women found there. He did spare Lot and his daughters. As was the case with Noah, God's mercy in doing this is the lesson to be emphasized with Juniors, rather than the punishment for



wickedness given to the sinful men of Sodom and Gomorrah.

If you are familiar with Bulwer Lytton's "Last Days of Pompeii," you may find it of interest to read to your pupils part of the story of the eruption of Mount Vesuvius, and to show how there, too, the preservation of those who were Christians and who trusted God is emphasized.

References to Sodom and Gomorrah in other parts of the Bible may be looked up. Some of these references are as follows:

Deuteronomy 29:23; Isaiah 13:19; Jeremiah 49:18; Amos 4:11; Matthew 10:15; 11:24; Luke 10:12; II Peter 2:6, 7.

**Sunday Session.** The Teacher's Aim: To give to the pupils an impression of the joy caused by the birth of Isaac, and to compare this with the joy at the birth of Samuel in the Old Testament, and at the birth of Jesus and of John the Baptist in the New Testament.

If possible read the description of the rejoicing at such a time as this as given in some book on modern Oriental life, such as Elihu Grant's "The People of Palestine." Read selections of this sort to the pupils. Then ask them to look up and compare the words in which God's messages were spoken to Abraham, Genesis 17:19; to Joseph, Matthew 1:21; to Zacharias, Luke 1:13. In each of these passages, the name of the child to be born, was given. God had special duties in the world for each of these children. In Isaac the beginning of the fulfillment of God's promise to Abraham was made. In Jesus, the culmination was reached. Point out, however, that we who are followers of Christ must continue to spread the tidings of his coming, and so continue the fulfillment of the promise made hundreds of years ago.

**Expressional Session.** The Teacher's Aim: To lead the pupils to approach God in prayer for themselves and for others.

Since this session of the school is to be an expression of the pupils' own thought, it is very frequently wise to have them pray to our heavenly Father. Try to make them understand what true prayer is; that it is not merely

asking God for something for ourselves, or even for others, but also praise and thanksgiving for the good things that he has already given us.

With younger or more immature pupils, teach simple prayers and graces to use at table, in addition to The Lord's Prayer, which, by the time they are Juniors, they should certainly know.

Here are a number of simple prayers and graces which you may teach.

Lord Jesus, be our holy Guest,  
Our morning Joy, our evening Rest;  
And with our daily bread impart  
Thy love and peace to every heart.

—"Common Worship."

Blessed Lord, we thank thee

For thy care to-day;  
Make us good and noble,  
Take our sins away.  
Bless the friends who love us;  
From all evil keep:  
May thy holy angels  
Guard us while we sleep.

—THOMAS SIMMONS (with alterations).

"Give us this day our daily bread"  
Our table is so amply spread,  
Show us how best to save and spare,  
Until our every loaf we share  
With hungry children everywhere.  
Father, that all be fed,  
"Give us our daily bread."

—ALICE E. ALLEN.

"For these and all thy gifts of love  
We give thee thanks and praise;  
Look down, O Father, from above  
And bless us all our days."  
"We thank thee, God, for this good food  
That thou hast given to-day;  
And help us all grow strong and good,  
To live for thee, we pray."

A number of prayer hymns are mentioned in the pupil's lesson. Have some of these sung. Make the service a

service of prayer and praise, as has been suggested occasionally before in this series of lessons.

## CHAPTER XII

**Week Day Session.** The Teacher's Aim: To give to the pupils the story of the test of Abraham's faith, and how it was proved well founded.

The story of the test of Abraham will prove very interesting to your pupils. Be sure to let them feel how deeply Abraham loved Isaac. Abraham did not understand what God intended, as he set out in obedience to God's commands, and evidently Isaac did not know that he was to be sacrificed. This part of the story—the obedience and yielding of Isaac, when he did realize, when he allowed himself to be bound and placed upon the altar—is rarely emphasized in telling the story, but it gives us a good insight into the character of Isaac.

Stories of the sacrifice of children at the command of higher powers are frequently found in secular literature. The story of King Agammemnon of Greece and the command of the gods to sacrifice his daughter Iphigenia at the time of the siege of Troy, in order to save the Greek army, is familiar in Greek literature. There is a similar story in the literature of Scandinavia, given in poetic form in Tennyson's poem, "The Victim."

### SOME PICTURES TO USE WITH THE LESSON

Doré, Slade, Rembrandt, Allori, and others have depicted this story. Copies of some of these prints may be obtained from the Wilde Picture Company.

**Sunday Session.** The Teacher's Aim: To review with the pupils the record of God's promises to Abraham.

This is practically the last lesson of the series on Abraham, as in the next lesson we turn to Isaac. It will be well to review the lessons on this patriarch during the session. It is suggested that this be done by means of the promises made to Abraham at different times during his life, as they are given in the Bible.

Let the pupils themselves look up the promises given

in their Bibles, and hunt out the various comparisons used. Ask them if it is possible to count the stars. It is said that the number of the stars seen by the ordinary eye is between five and six thousand, and that with the Yerkes telescope probably one hundred million are reached. Of course, there are even more stars than that. The sands of the sea, the particles of dust, too, are too many to be numbered. Such was God's promise to Abraham. Show how it is being carried out. Not only the Jews are meant in the promise to Abraham's descendants, but in the spiritual sense all Christians are the followers of Abraham—his spiritual children for whom the promises were intended. Galatians 3:29.

**Expressional Session.** The Teacher's Aim: To show to the pupils some of God's promises to them, and how they are carried out.

In the Bible there are very many promises of God to the people of the world, which may be used in connection with this lesson. Let the pupils look, for instance, over the Sermon on the Mount, Matthew, chapters 5 to 7, and see the number of promises found there. Ask each pupil to look over a certain number of verses, and see how many promises he can find. All the Beatitudes are of course promises of blessing.

### CHAPTER XIII

**Week Day Session.** The Teacher's Aim: To teach the pupils the story of Isaac and Rebekah.

A little dramatization is suggested for this lesson. It may be used either at the Week Day Session or at the Expressional Session of the school. If it is used at the Expressional Session, the preparation will fill the line of the Week Day Session. It may be carried out very simply as to scenery, the tents being simply made with old couch covers, or sheets, or rugs. It is not necessary to enter the tents, so a foundation of chairs can be used and covered with the rugs. Place two chairs side by side. At a distance of several feet place another pair of chairs with their backs to the first pair. Cover the tops and sides with rugs. Let a curtain dropped at the front and at the sides, hide the chairs.

For the well in the second scene, chairs placed on their sides may represent the curb. This may be covered or not as you wish.

You must have as properties a pitcher for Rebekah, a nose ring (a curtain ring will do), bracelets, and "garments" to use as gifts.

### COSTUMES

For the men a close fitting tunic may be used as an undergarment, or you may have the outer garment worn over the children's own clothes. This outer garment is blanket shaped, of a bright color, striped with white. It is draped by "throwing one end over the left shoulder, then passing it across the front of the body and under the right arm, then across the back, and to the left shoulder again." It should be long enough to reach the ground. The headdress is a piece of square cloth, folded diagonally and placed on the head with the long point at the back; the two ends are crossed under the chin and thrown back over the shoulder. A cord may be tied around the head. Rebekah's costume is much the same as those of the men. A veil may be draped over the head instead of the turban.

**PICTURES.** There are various pictures of Rebekah at the well, which you may obtain from the various picture companies.

**Sunday Session.** The Teacher's Aim: To impress upon the pupils the story of Rebekah's kindness to a stranger.

The pupils have given the dramatization of the story of Rebekah, at the Week Day Session of the school, or are preparing to give it at the Expressional Session. The Sunday Session should be devoted to having them tell the story and themselves drawing practical lessons from it. They will probably be anxious to tell you the story. Correct any mistaken ideas that they may have about the customs and manners of the times. For instance, be sure that they understand that the well of the Orient is not like the well with which perhaps they may be familiar. Draw a rough sketch on the blackboard, using as a model the picture given with the pupil's lesson.

If you expect to present the dramatization at the Expressional Session, combine some of the material given there with that for this session, giving the lesson a decidedly practical turn.

**Expressional Session.** The Teacher's Aim: To lead the pupils to express a desire to be kind, and to find for themselves ways of being kind.

There are many stories of kindness given in the collections of stories for special purposes which you can use in connection with this subject. Sly's book, "World Stories Retold" gives stories under classification as to ethical teachings, and you will find it a very useful book for your library. Under the subject "Kindness" there are many stories listed, which you may find available.

It has been suggested that this session be used to present "The Story of Isaac and Rebekah." If this is done, combine the material for this session with that for the Sunday Session.

#### CHAPTER XIV

**Week Day Session.** The Teacher's Aim: To show the pupils the importance of desiring the better gifts in the best way.

Try to make as vivid as possible before the pupils the picture of the encampment of Isaac and Rebekah, with the two boys growing up. Picture the twins as clearly as possible, showing that Esau was an out-of-door man, who loved the hunt. Isaac was at this time getting old and childish—he was probably over a hundred years old—and Esau appealed to his physical appetite—his desire for food. Rebekah, the beautiful maiden of Haran, shows the development of the characteristics depicted in the first stories about her. She is capable of making her own decisions, and decisions for her son; as she decided for herself to go at once with Eliezer, Genesis 24:58; so here she plans and decides for herself and for Jacob, too, who is willing to give in to his mother's decisions, and so is her favorite.

The picture of the family is hardly pleasant, with the mother and the father showing decided preferences between the two sons, and neither of the two sons being

altogether admirable. Try to make the pupils see that Jacob really wanted the birthright. He appreciated what it meant, and God intended it for him, Genesis 25:23. Only, because he tried to get it in his own way, without waiting for God, he had to be punished and to wait for many years before he obtained the rights and privileges for which he so greatly longed. Show the pupils that his desire was good—he did desire the best thing, and in this he was far better than Esau, who desired only momentary gratification.

**Sunday Session.** The Teacher's Aim: To show to the pupils how wrongly Jacob set about to gain the birthright, and to show them that it would have been far better for him to wait for God to carry out his plans.

This lesson again shows the characters of the Bible record in a most unpleasant light. Rebekah is no longer the charming heroine of romance, but a mother who shows favoritism between her children, and who deceives her husband for the sake of the son whom she loves the most. There is small choice between Jacob and Esau, though in this story our sympathies are with Esau. As you paint the picture of Jacob, show that God did not approve his action. Tell the pupils that they will see the results of the lie in their next lesson, and that Jacob suffered long years of punishment for his sin.

Bring the story to a practical application with a modern story showing the virtue of truth-telling. There are many such stories to be found in "The King's Highway Series," by Sneath, Hodges, and Tweedy, and in the Sly book already mentioned, "World Stories Retold."

**Expressional Session.** The Teacher's Aim: To lead the pupils to express a desire to be worthy of their birthright as Christian American Juniors.

Base this lesson on the old evangelistic hymn "My Father Is Rich in Houses and Lands," and lead them to understand that they have a birthright even better than that of Jacob and Esau, for they are the inheritors of the promises of Christ. They have, too, the inheritance which has come to them from the Christian founders of our nation. They have the birthright to so many good things that they cannot appreciate them all. If you can

lead them to see that they are exchanging this birthright for something of no value when they waste their time in school, when they neglect their duties as good citizens, when they neglect their privileges as Church members, the session will have accomplished its object. **Make it as practical as possible.**





**GOD CARING FOR HIS PEOPLE IN THE  
BEGINNING OF THE WORLD**



**CHAPTER I**  
**WEEK DAY SESSION**  
**"IN THE BEGINNING"**

Genesis 1:1-19

**THE MEMORY VERSE**

**"In the beginning God created the heavens and the earth."**  
—Genesis 1:1.

**THE LESSON STORY**

The most wonderful book that has ever been known is the Bible—the Book in which God has given to his people in the world the record of what he has done for us. It is the source of our knowledge of what he wants us to believe and of how he wants us to live. The Bible has come down to us through many generations. Its writers were inspired by God. It has been preserved in miraculous ways from the hands of those who would have destroyed it forever.

The Bible is one Book, but it is made up of sections, which we also call "books." The first of these sections, or books, which you will find in your copy of the Bible, is Genesis.

If you will look in the dictionary, you will find that the word "genesis" means "the origination or coming into being of anything," which is, of course, the same as "beginning," and that is what the Bible book, Genesis, is—the story of the beginnings of things, as men inspired by God have written them down for us. Many men have studied the book of Genesis; many times they have said that the accounts of things given there could not be true. But as our knowledge increases, as men grow to know more and more of what happened in the past, they come to see more and more clearly that the Bible is true, and that those who thought it was wrong were themselves mistaken.

Look at the first words of the first verse of Genesis—

"In the beginning." That is the way in which our Bible commences. "In the beginning God created the heavens and the earth." What existed before that time, we do not know, except that there was God—the Creator of our world and of all that is in it; the Creator not only of our world, but of all the universe.

At first the earth was waste and without form. There was no light. A great expanse of water stretched everywhere, and the Spirit of God moved over it. And then God spoke, "Let there be light," and there was light. Day and night were created, evening and morning, though as yet there were no sun, no moon, no stars—just light and darkness. And all this God did in one day. (But we must remember that there was as yet no sun to rise and set—just light and darkness—and so "the day" was not measured as we measure our time.)

God spoke again, "Let there be a firmament in the midst of the waters." The firmament is the heaven above, into which we look at night. But not even on that second day were there sun or moon or stars, such as we see when we look up into the skies.

On the third day God spoke again. He commanded that the waters be gathered together, and that dry land appear. God called the gathering together of the waters "seas," and the dry land he called "earth." You see God was planning to make a home for the people whom he was going to create. The next command that he gave was that there should be on the earth grass and herbs and fruit trees—food for the living things for whom he was preparing a home.

And next he set the lights in the sky—the sun to rule by day, the moon by night, and all the stars—the lights which divide the day from the night, and regulate the seasons and the years.

So the end of the fourth day came. The earth was prepared as a home for living creatures. Can you picture it as it was in those days? There were the sun and the moon and the stars; there were great stretches of sea and land covered with grass and plants and trees of all kinds. There was everything beautiful to look at—but no one to see, no one to hear. There was not a fish in the sea, not an animal in the forest. No sound was heard, for there was no living

ear to hear the lapping of the waves against the shore. or the whisper of the winds in the branches of the great forest trees. All God's creation was ready and waiting, but as yet there was no living thing to enjoy the good gifts which God had made ready in his world.

### HANDWORK

If you have a sand table in your classroom, make a sand picture of the drawing which you are asked to make for the fourth day in the Notebook Work. Make a flat circle of sand as large as your table will allow. Divide this into sky, sea, and land. Make sun, moon, and stars from paper or tin foil to set in the sky ; use twigs for trees, and small stones for rocks. Make the scene as complete as possible. Leave it for your next session, as you may wish to add to it then.

### NOTEBOOK WORK

You are beginning a new book of lessons about the beginnings of the history of the world. If you can, get a new, loose-leaf blank book. On the first page put your own name and address, and the name of your Sunday school and class. Leave the second page blank. On the third page write a title, "GOD CARING FOR HIS PEOPLE." Underneath this write in smaller letters, "Stories of the Beginnings." On the next page write the title of this first chapter, "In the Beginning." On the line beneath this, write the words, "God the Creator." Then put the various "days" given in Genesis 1:1-19.

- Day 1. God created light and darkness.
- Day 2. God created ——— ——— ———
- Day 3. God created ——— ——— ———
- Day 4. God created ——— ——— ———

Perhaps you will like to represent these things by pictures. If you do, draw a series of five circles. Above them, write the words, "In the Beginning," "First Day," "Second Day," "Third Day," "Fourth Day." Leave the first circle blank. Divide the second circle, above which you have written "First Day," into halves by a vertical line. Make one side

dark, and leave the other side light. Divide the third circle by a horizontal line. This will indicate the making of the firmament. In the fourth circle draw a horizontal line as in the third circle. Then from this line down to the circumference draw a wavy line to show the separation of the waters from the land. Make your fifth circle like the fourth, but put in the part above the horizontal line sun and moon and stars, to show that on this day God created the lights of heaven.

### EXPRESSIONAL ACTIVITY

God prepared a beautiful world for his children. Can you not help this week to make the world more beautiful for some one else by doing a kind act, or by saying a pleasant word, or by helping in some way? At least you can keep from being cross or disagreeable.

### MEMORY WORK

Learn the words of the following hymn. It was written in 1712 by Joseph Addison, a great writer of English prose and poetry.

### THE SPACIOUS FIRMAMENT

The spacious firmament on high,  
With all the blue, ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim.  
The unwearied sun, from day to day,  
Does his Creator's power display,  
And publishes to every land  
The work of an almighty hand.

Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the listening earth  
Repeats the story of her birth;  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.



FROM THE SIX DAYS OF CREATION

*Sir Edward Burne-Jones*





What though in solemn silence all  
Move round this dark, terrestrial ball?  
What though nor real voice nor sound  
Amidst their radiant orbs be found?  
In reason's ear they all rejoice,  
And utter forth a glorious voice;  
For ever singing, as they shine,  
"The hand that made us is divine."

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## SUNDAY SESSION

### THE CREATION OF LIFE

Genesis 1:20 to 2:3

#### THE MEMORY VERSE

"And God saw everything that he had made, and, behold, it was very good."—Genesis 1:31a.

#### THE LESSON STORY

The world which God had created was ready. The time had come for the creation of living things, and so, on the fifth day, God created the fish—at first the smaller fish, and then the great sea monsters. All the birds were made, from the smallest to the largest, at his command. As God looked upon them he saw that all that he had done was good—earth and sky, sun and moon and stars, land and water, birds and fish. He blessed them all.

On the sixth day, God commanded that the land bring forth living things—cattle, and creeping things, and beasts of the earth. And again God saw that all was good.

And then, last of all, on the sixth day, God created man—man, made in his own image, for whom he had planned all the other good gifts, the world and its blessings, the grass and the flowers and the trees; the birds and the animals and the fish. To man he gave dominion over all the fish and the monsters in the sea; over all the birds in the air; over all the beasts of the field. He gave to him every herb, and all the fruit of the earth. He made him master of the world.

Then, after the work of creation was finished, God saw that it was good. On the seventh day he rested from all his

work which he had made. And so "God blessed the seventh day, and hallowed it." And because God rested on the seventh day, he has given to his followers in the world the command for all time, "Remember the Sabbath-day, to keep it holy . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it."

God made man in his own image. He made him master in a beautiful world, where every good gift belonged to him. The animals obeyed his word. The trees gave him fruit of all sorts for food. Everything belonged to him. Do you not think that that first man should have been completely happy in the beautiful world which God had given him? Do you not think that you would have been happy? But the great, wide, beautiful, wonderful world is as beautiful and wonderful now as it was in those first days. Man is the master now, as he was in those first days, for he is the only living being whom God has created in his own image. Do you not think that we and all the human beings in the world should be grateful to him for all the blessings that he has given to us—for all the marvelous gifts which he has provided for his children? Let us thank him for all the blessings which he has given to the world—to the first man and to all mankind since those first days.

### THE WORLD

Great, wide, beautiful, wonderful world,  
With the wonderful water round you curled,  
And the wonderful grass upon your breast—  
World, you are beautifully dressed.

The wonderful air is over me,  
And the wonderful wind is shaking the tree,  
It walks on the water and whirls the mills,  
And talks to itself on the top of the hills.

You friendly earth! How far you go,  
With the wheat fields that nod and the rivers that flow,  
With cities and gardens, and cliffs and isles,  
And people upon you for thousands of miles!

Ah! You are so great, and I am so small,  
I tremble to think of you, world, at all;  
And yet when I said my prayers to-day,  
A whisper inside me seemed to say:  
"You are more than the earth, though you are such a dot;  
You can love and think, and the earth cannot!"

—WILLIAM BRIGHTY RANDS.

### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

God made man in his own image. We must remember that we are created in his likeness, and try to make ourselves more and more like him.

We can become more and more like God the Father by trying to live according to the rules which Jesus gave to the world in the New Testament.

God has given to human beings very many wonderful gifts. We must show our thanksgiving to him by obeying him, by going to church, for instance, by praising him, by telling of all his wonderful works in all the world.

### THE LESSON TRUTH IN YOUR LIFE

God created the world and all that is in it. He is our Father who loves those whom he has made, to whom he has given many good gifts. In return we should thank him for all the good things that he has provided for us, and praise him with all our hearts.

### MEMORY WORK

Learn part of the old chant, which has been sung for many centuries in many churches. It is called the "Benedicte, Omnia Opera Domini," the words with which it begins in Latin:

"O all ye works of the Lord, bless ye the Lord;  
Praise him and magnify him forever."

You will find it in the back of your hymn book, number 740. Count how many of God's creations are named, and how many times the words "Bless ye the Lord" are used.

## THE STORY OF THE CREATION AS TOLD BY ANOTHER NATION

Many stories of the Creation have been told by the other nations of the world, but none of them is so beautiful as that given in Genesis, the story given to us in God's Book.

One of the old stories is that of the Babylonians, who lived at the same time as the Hebrews of the later part of the Old Testament. This story has some parts which are very much like the account of the Creation which is given in Genesis.

It was not until 1875 that this story was deciphered by men working in the British Museum. It was written in queer, wedge-shaped letters on clay tablets discovered not very many years before in the library of the great Assyrian king named Ashurbanipal, who lived in Nippur, in Assyria, in 668-626 B. C. This story tells of a great god named Bel, or Marduk, who fought with a goddess named Tiamat, and killed her. From her body he made the heavens and the earth.

Though this is foolish, there are other parts of the story much like Genesis, which show that the people of Babylonia and Assyria had passed down to them part of the story in the true form, though they did not know the true God. This is the account of the creation of the stars and the moon as it has been translated for us:

"He made the stations for the great gods;  
The stars, their images, the constellations he fixed.  
He ordained the year, and into sections he divided it;  
The twelve months he fixed by three stars.

. . . . .

the Moon God he caused to shine forth; the night he intrusted to him.  
He appointed a luminary for the night, to determine the days;  
Monthly, without ceasing, with the disc he fashioned it, saying:  
At the beginning of the month, as thou riseth upon the land,  
The horns are to announce the fixing of the six days."

The account of the creation of man, too, is interesting:

"When Marduk heard the words of the gods,  
His heart prompted him, and he devised a cunning plan.  
He opened his mouth and . . . spoke, . . .  
'My blood will I take and bone will I fashion;  
I will make man . . .  
I will create man who shall inhabit the earth,  
That the service of the gods may be established and that  
their shrines may be built!'"

You can see from these two fragments that the Babylonian story of the Creation is something like the account given in Genesis. And for that reason it is worth knowing and worth studying about. The foolish parts we know must have been added by ignorant people, but the true parts show how a memory of the true story was handed down even by those who had forgotten the true God.

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## EXPRESSIONAL SESSION

### THANKING GOD FOR HIS GOODNESS

#### Psalm 8

#### SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

As we look about us on this beautiful day, we see so many things for which we want to thank God. We want to thank him for all the beauty of the earth, for all the wonderful gifts of sun and rain, of winter and summer, and of food and drink. We want to thank him for our parents and our friends and teachers; we want to thank him because we live in a civilized land. We want to thank him, too, that he made us in his own image. But especially we want to thank him for the greatest gift which he has given to mankind—the gift of his Son, Jesus Christ our Lord.

#### THE CLASS PRAYER

Our Father in heaven, we want to thank thee for our creation and preservation and for all the blessings of this life. But especially we want to thank thee for the greatest gift of all those that thou hast given us—the gift of thy Son.

Bless us and help us to be his loyal followers to-day and every day. We ask in his name. Amen.

#### VERSES FOR USE IN THE MEETING

Numbers 23:23d; Psalms 19:1-3; 36:6-9; 90:1, 2; 104:24-31; Isaiah 40:26; I Corinthians 8:6; John 1:1-5.

#### HYMNS FOR USE IN THE MEETING

- "From All that Dwell Below the Skies."
- "Dear Lord and Father of Mankind."
- "The Spacious Firmament on High."
- "My God, I Thank Thee, Who Hast Made."
- "God Is Working His Purpose Out."
- "This Is My Father's World."

#### QUESTIONS FOR USE IN THE MEETING

1. What did God create on each of the six days?
2. Over what things is man to be the master?
3. Name some of the fish, birds, animals.
4. What are the first words of the Apostles' Creed?
5. What is God's command in regard to the seventh day, or the day on which he rested after creating the world?
6. How can Juniors thank God for his goodness to the people of the world?

#### TOPICS FOR DISCUSSION OR REPORTS

1. How Man Differs from God's Other Creatures.
2. The Greatest Honor Which Man Has Ever Received.
3. The Babylonian Story of the Creation.
4. Why the Creation Stories of Other Nations Are Not so Wonderful as the Bible Story.
5. The First Day of Creation.
6. The Second Day of Creation.
7. The Third Day of Creation.
8. The Fourth Day of Creation.
9. The Fifth Day of Creation.
10. The Sixth Day of Creation.
11. The Seventh Day.

## SOME THOUGHTS ABOUT THE TOPIC

Man's chief glory is that he was made in the image of God.

We should try to keep ourselves as much like our Father as it is possible for us to be.

Man is greater than any other of God's creatures because he was made in God's image.

God gave to man dominion over all his creatures. We should try in every way to use wisely and well the powers which God has given us.

God's good gifts are for all his people everywhere. We should share with others, and try to help them to enjoy all the blessings which are around us all.

We must give praise to God for his goodness to us and to all men everywhere. Let us thank him by trying to obey him in every way.



**CHAPTER II**  
**WEEK DAY SESSION**  
**THE GARDEN OF EDEN**

Genesis 2:4-20

**THE MEMORY VERSE**

“And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.”—Genesis 2:15.

**THE LESSON STORY**

The first chapter of Genesis, which was your last lesson, says that God created man in his own image. In the chapter which is our lesson for to-day there is given more about the creation of man, for verse 7 says, “And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

This is all that we know about the creation of man from the Bible. God does his miracles in wonderful ways that are far beyond man’s understanding, and though people have thought and written much about the Creation, we do not understand very much even now about it. We do not know how God made man from the dust of the earth, nor how he gave him life, and made him a “living soul.” But we do know that we ought to give him thanks in that he has made human beings in his own image, with souls that make us different from the other creatures that he has made, and that he loves us more than all the other creatures in the world.

One way in which God showed his love for the man whom he had created was by giving him a wonderful home. God “planted a garden,” in which man was to live. This Garden is called “Eden,” a name which means “pleasantness.” Another name by which we call it is “Paradise,” which means “a park.”

We do not know exactly where the first home of man was, but the Bible tells us, Genesis 2:8, that it was "eastward"; that is, eastward of Palestine. We know, too, that a river flowed from the Garden, and divided into four branches—the Pishon, the Gihon, the Hiddekel, and the Euphrates. Though we do not know now what rivers were meant by the first two of these, we do know that the Hiddekel is the river which we now call "the Tigris," and that the Euphrates is still called by that name. These rivers are in Asia. We know, too, where the land of Havilah, mentioned in verse 11 is, and the land of Cush, verse 13, for both places were familiar in Bible times. Havilah was a part of Arabia, and Cush was the land of the people called "Cushites," at this time the basin of the Tigris and Euphrates Rivers.

So, if you look at the map in your school geographies which shows Asia, and find the Tigris and Euphrates Rivers, you will know something about where the first home of man was. You will not find the other places given on the now-days maps in your geographies, for they are called by other names.

The home which God gave to man was very beautiful. There were all sorts of fruit and shade trees in it. Beautiful flowers bloomed everywhere, and there were pleasant streams along which the first man, Adam, could walk. There were all sorts of animals, too, and God brought them to the man one by one, large and small, and to each he gave a name. He named all the birds, too, and all the creatures everywhere.

Adam's life must have been very busy. There were so many things to learn, so many things to do. For we must not think that all Adam's life was play. We must remember that God created man in his own image, and that almost the first words of the Bible show that God worked. He "created the heavens and the earth." So, when he made Adam he put him in a Garden which he was to tend and to keep in order. Genesis 2:15. He had to use his hands. When he named the animals he had to use the brain which God had given him. He was busy and happy. But he was lonely. The animals were friends to him, but there was no other human being in the world—no other creature made in God's image. And so God planned to create a helpmeet for Adam, who would be his wife.

## THE GEOGRAPHY OF THE LESSON

**HAVILAH.** A district of Arabia, rich in gold, aromatic gums, and precious stones.

**CUSH.** A territory in the great basin drained by the Tigris and Euphrates Rivers.

**HIDDEKEL, or TIGRIS.** This river rises in central Armenia. Its whole course to its junction with the Euphrates is eleven hundred and forty-six miles. In ancient times it flowed into the Persian Gulf.

**EUPHRATES.** This is one of the greatest rivers in the world. Its length is about eighteen hundred miles. The Hebrews called it "the great river," or simply "the river." It was considered a boundary between east and west, between Egypt and Assyria-Babylonia, each power desiring to possess the country between the Euphrates and the Nile.

## HANDWORK

Make a garden as beautiful as possible on your sand table. Use bits of glass as lakes and ponds, and indicate rivers and streams. Use twigs as trees and bushes, and make flowers of bits of bright-colored paper. What should you put in the very center of the Garden? Genesis 2:9. You will learn more about the trees mentioned in this verse in Chapter III.

## NOTEBOOK WORK

At the top of the page of your notebook write the chapter number and the title of this lesson. Then write the Memory Verse. Try to find the picture of the most beautiful place that you can—a picture showing a river and trees and flowers. Paste this in your notebook, below the Memory Verse, to make you think of the Garden of Eden. Under it write the words of Genesis 2:9, "And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food."

## MAP WORK

Draw a map showing the position of the Tigris and Euphrates Rivers, and put in the Pishon and the Gihon as you imagine them to have been. Draw the rivers that you know

about with solid lines, and the rivers that you imagine with dotted lines.

### EXPRESSIONAL ACTIVITY

Try this week to thank God in some way for his good gifts. Particularly you can thank him for his gifts of food and drink. At mealtime say the grace given below in the Memory Work.

### MEMORY WORK

#### A GRACE TO LEARN, TO SAY AT THE TABLE

Lord Jesus, be our holy Guest,  
Our morning Joy, our evening Rest;  
And with our daily bread impart  
Thy love and peace to every heart.

—THE BOOK OF COMMON WORSHIP.

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## SUNDAY SESSION

### ADAM AND EVE IN THE GARDEN

Genesis 2:21-25

#### THE MEMORY VERSE

“Thus saith Jehovah . . . I have made the earth, and created man upon it.”—Isaiah 45:11, 12.

#### THE LESSON STORY

God saw that Adam, the man whom he had created, was lonely without other human beings, even in the beautiful Garden of Eden, and so he made for him a helpmeet, a woman, who, because she was to be the mother of all living people, was called “Eve.”

Adam and Eve must have been very happy there in the Garden. Each morning when they awoke they had something new to do. They had the beautiful garden with all its trees, to tend. The fruit for food must be selected. They must have enjoyed watching the animals, to which Adam had given names, learning about them and the way in which

they lived. All day long there was something new to do, something new to learn.

And then, in the cool of the day, after their work and play were done, something wonderful would happen. God himself would talk with them in the Garden.

And God had been so kind to them! He had given them so much freedom. They could go wherever they wanted to go in the Garden. They could do whatever they wanted to do. They could eat the fruit of every tree—except one tree. That tree was the tree of the knowledge of good and evil, which stood in the middle of the Garden, the fruit of that one tree they were not to touch. But they had so much else that was new around them, and so many other kinds of fruit for food that they did not mind this command. They did not touch the forbidden fruit. They lived happily and busily in the wonderful Garden which God had given them.

#### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

We can speak to God in prayer and he will talk to us through our teachers and through his Word, the Bible.

When we are busy with pleasant work we are usually happy. If we are busy doing the things that it is right for us to do, we will not have time to want to do the things that are wrong.

Adam and Eve worked and played and talked to God each day. It would be well for us, too, to work and play and talk to God each day.

#### THE LESSON TRUTH IN YOUR LIFE

When we do God's will and try to obey him, we shall find that we are happiest.

#### A STORY OF A DAY IN THE GARDEN

Eve wakened quickly as the sun rose over the eastern horizon. Quickly she ran to the brook and bathed. She was so glad to be alive! Adam, too, sprang up, and together they walked through the forest.

"There is fruit that looks good," Eve would say. "What shall we call it?"

"And there is a little animal that I do not remember to have seen before. What shall its name be?" Adam would say. Then he would pick the little creature up in his hand, and smooth its fur and pet it. Perhaps he would name it "mouse," or "mole."

And so they would go through the Garden. Sometimes they would stop to tie up a grapevine whose fruit was weighing it down, or to prop up the limb of an apple tree, or to plant the seed of the fruit they had eaten. They would watch a lion and her cubs, playing as gently as kittens; or perhaps a friendly elephant would lift Adam in his trunk so that he could reach the highest branches of a tall tree. Everything was friendly. They were afraid of nothing in all God's great, good world, though there were animals much larger than we know now, queer horses, and mastodons, and other creatures which fed on the tops of trees.

So the days passed happily by. In the evening God came to the Garden and talked with his children, telling them what they should do. And at night when they went to sleep they were happy, because the day had been well spent in doing those things which God wanted them to do. So God wants his people to live—busy and happy and obedient to his teaching all day long. And we to-day can live in this way, just as Adam and Eve did.

#### A MODERN ACCOUNT OF THE REGION WHERE THE GARDEN OF EDEN IS SUPPOSED TO HAVE BEEN

"One unoccupied morning I went over to an island on the river. Its cool, restful look had attracted me on the day I arrived, and it quite fulfilled its promise. Indeed, it was the only place I came across in Mesopotamia that might have been a surviving fragment of the Garden of Eden. It was nearly a mile long, and scattered about on it were seven or eight thick-walled and well-fortified houses. The entire island was one great palm grove, with pomegranates, apricots, figs, orange trees, and grapevines growing beneath the palms. The grass at the foot of the trees was dotted with blue and pink flowers. Here and there were fields of spring wheat.

"In the early morning hours the country was lovely—

rolling grass land 'with a hint of hills behind'—miles of daisies with clusters of blood-red poppies scattered through them—and occasional hollows carpeted with a brilliant blue flower. In the river courses there were numbers of brilliantly hued birds—the gayest colors I saw in Mesopotamia, with the exception of the vivid arsenic-green birds around Ana on the Euphrates. In one place I thought that the ground was covered with red flowers, but a close inspection proved it to be myriads of tiny red insects swarming on the grass stems."

"War in the Garden of Eden"—KERMIT ROOSEVELT.

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## EXPRESSIONAL SESSION

### HOW GOD WANTS US TO LIVE

I Thessalonians 5:15; John 5:17; Luke 11:1, 2

#### SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

God gave to Adam and Eve a home in the beautiful Garden of Eden. He gave to them every good and perfect gift. He made them in his own image. He knew that they would not be happy if their days were spent in idleness, and so he gave them work to do, as well as the pleasures that they found in their beautiful home. Then, after the day's work and pleasure were done, when evening had come, he himself talked to them in the Garden. That is the way in which God wants us to live. We must work with our hands; we must study; we must play; we must talk to him in prayer. In that way we shall grow mentally and physically and spiritually. We shall grow as Jesus grew, "in wisdom and stature, and in favor with God and men."

#### THE CLASS PRAYER

Our Father in heaven, we want to do with our lives as you would have us do. Help us to pass our days in doing useful things and in helping others. Let us remember to talk to you in prayer. Let us listen to the messages given to us in the Bible, your Word to us, and those given through our parents

and teachers. Help us to live aright. For Jesus' sake. Amen.

### VERSES FOR USE IN THE MEETING

I Samuel 2:26; Luke 1:80; 2:52; James 1:17; I Peter 5:7; Luke 13:14; John 9:4.

### HYMNS FOR USE IN THE MEETING

- "Come, My Soul, Thou Must Be Waking."
- "Father, Lead Me Day by Day."
- "Now to Heaven Our Prayer Ascending."
- "In the Child Garden." ("In the Garden, in the Garden of Jesus.")
- "When O'er Earth Is Breaking."
- "To Thy Temple I Repair."
- "Heavenly Father, We Would Thank Thee."
- "Night and Day." ("Oh! How Lovely Is the Night!")

### QUESTIONS FOR USE IN THE MEETING

1. Name three divisions which we may make in our waking time.
2. Mention some ways in which you can serve God acceptably.
3. When you are obedient to your parents and teachers, are you serving God acceptably?
4. When you do errands willingly are you doing them for God?

### TOPICS FOR DISCUSSION OR REPORTS

1. The Work Which Juniors Can Do.
2. Talking to God.
3. Working for God.
4. The Kind of Play God Wants.
5. How We Should Treat Others in Work and Play.

### TO READ IN THE MEETING

"All work and no play makes Jack a dull boy.

All play and no work make Jack a dull shirk."

Adam and Eve worked and played and talked to God.



They did as he told them to do. They depended upon him absolutely. We, too, can cast all our troubles and cares upon him, being sure that he will do those things that are best for us.

Our lives should be lived as God wills, and we can find out what he wills by reading the Bible.

“Be with us, O Father dear,  
Every night and day;  
Let us walk as in thy fear,  
Hear us when we pray;  
Show us how to walk aright,  
Lift our thoughts above;  
Keep us ever in thy sight,  
Blessed Lord of love.”

**CHAPTER III**  
**WEEK DAY SESSION**  
**THE STORY OF THE TEMPTATION**

Genesis 3:1-7

**THE MEMORY VERSE**

**"The fear of Jehovah is the beginning of wisdom."  
—Proverbs 1:7.**

**THE LESSON STORY**

Adam and Eve were busy and happy in their beautiful home in the Garden of Eden. And then one day, something happened which changed their happiness to sorrow.

You remember, do you not, that God had told his children that they might eat the fruit of every tree in the Garden except one tree—the tree in the midst of the Garden, the tree of the knowledge of good and evil. You would have thought that Adam and Eve could surely have obeyed this one command—that they would have done as God wanted them to do. And yet when the very first temptation to disobedience came, they yielded.

One day as Eve was alone in the Garden, the serpent came to her—the serpent which, the Bible tells us, was the most cunning of all the beasts which God had made.

He came to Eve with a question, a question that seemed harmless enough, "Yea, hath God said, Ye shall not eat of any tree of the garden?"

Eve answered that God had told them not to eat the fruit of the tree that was in the midst of the Garden. If they did eat, she said, God had told them that they would die.

"You shall not surely die," the serpent told her. "God knows that if you do eat the fruit of that tree you shall know good and evil as he does, so he does not want you to eat it."

The serpent, you see, began his words to Eve with a false-

hood. God had told Adam and Eve that if they ate the fruit of the tree of knowledge of good and evil they should die. Now the serpent contradicted this. "Ye shall not surely die," he said.

Eve should not have listened to the serpent. She should have remembered that God had been so good to her and Adam. She should have told the tempter to go away. But instead, she listened. She probably thought that she would just go look at the tree. So she went to the midst of the Garden. She looked at the tree. The fruit was wonderful. It seemed as if it should taste good. The serpent kept telling her that she would become wise if she ate it.

Probably she thought at first that she would just look at the fruit. Then she may have put out her hand and touched it. And at last—she picked it and ate it!

And to make matters worse, she took some of the fruit to Adam and persuaded him to eat it, also! She not only sinned herself, but tempted her husband. And so Adam and Eve disobeyed God, who had been so good to them. The first sin, the sin of disobedience, entered the world, and God's happy children, created in his own image, to whom he had given so many wonderful gifts, disobeyed his commands and forgot what he had told them to do. They knew that God had been very, very good to them. They should have known that he knew what it was best for them to do. And yet they yielded to the serpent's urging, and did what God had forbidden! They were no longer happy, innocent human beings, but a man and a woman who had disobeyed.

#### HANDWORK

Work out more completely on the sand table your model of the Garden of Eden.

#### NOTEBOOK WORK

On a new page of your notebook, write the title of this lesson and the Memory Verse. Then write the story in your own words.

#### EXPRESSIONAL ACTIVITY

Try this week to be especially obedient to your parents and teachers.

## MEMORY WORK

Learn the words of the old hymn, "Yield Not to Temptation."

## A STORY TO READ

Long, long ago, when this old world was in its tender infancy, there was a child named Epimetheus, who never had either father or mother; and, that he might not be lonely, another child, fatherless and motherless like himself, was sent from a far country to live with him and be his play-fellow and helpmate. Her name was Pandora.

The first thing that Pandora saw when she entered the cottage where Epimetheus dwelt was a great box, and almost the first question which she put to him after crossing the threshold was this:

"Epimetheus, what have you in that box?"

"My dear little Pandora," answered Epimetheus, "that is a secret, and you must be kind enough not to ask any questions about it. The box was left here to be kept safely, and I do not myself know what it contains."

"But who gave it to you?" asked Pandora, "and where did it come from?"

"That is a secret, too," replied Epimetheus.

"How provoking!" exclaimed Pandora, pouting her lip. "I wish the great, ugly box were out of the way!"

"Oh, come, don't think of it any more," cried Epimetheus. "Let us run out of doors and have some nice play with the other children."

It is thousands of years since Epimetheus and Pandora were alive, and the world nowadays is a very different sort of thing from what it was in their time. Then everybody was a child. They needed no fathers and mothers to take care of the children, because there was no danger or trouble of any kind, and no clothes to be mended, and there was always plenty to eat and drink. Whenever a child wanted his dinner, he found it growing on a tree; and if he looked at the tree in the morning, he could see the expanding blossom of that night's supper, or at eventide he saw the tender bud of to-morrow's breakfast. It was a very pleasant life indeed. No labor to be done, no tasks to be studied—noth-

ing but sports and dances, and sweet voices of children talking or caroling like birds or gushing out in merry laughter throughout the livelong day.

What was most wonderful of all, the children never quarreled among themselves, neither had they any crying fits, nor, since time first began, had a single one of these little mortals ever gone apart into a corner and sulked. Oh, what a good time was that to be alive in! The truth is, those ugly little winged monsters called Troubles, which are now almost as numerous as mosquitoes, had never yet been seen on the earth. It is probable that the very greatest disquietude which a child had ever experienced was Pandora's vexation at not being able to discover the secret of the mysterious box. . . . It was really an endless employment to guess what was inside. What could it be, indeed? Just imagine how busy your wits would be if there were a great box in the house which, as you might have reason to suppose, contained something new and pretty for your Christmas or New Year's gifts. Do you think that you should be less curious than Pandora? If you were left alone with the box, might you not feel a little tempted to lift the lid? But you would not do it. Oh, fie! No, no! Only, if you thought there were toys in it, it would be so very hard to let slip an opportunity of taking just one peep! I know not whether Pandora expected any toys, for none had yet begun to be made, probably, in those days, when the world itself was one great plaything for the children that dwelt upon it. But Pandora was convinced that there was something very beautiful and valuable in the box, and therefore she felt just as anxious to take a peep as any of these little girls here around me would have felt, and possibly a little more so; but of that I am not quite so certain.

On this particular day, however, her curiosity grew so much greater than it usually was that at last she approached the box. She was more than half-determined to open it if she could. Ah, naughty Pandora!

Epimetheus himself, although he said very little about it, had his own share of curiosity to know what was inside. Perceiving that Pandora was resolved to find out the secret, he determined that his playfellow should not be the only wise person in the cottage. And if there were anything pretty or

valuable in the box, he meant to take half of it to himself. Thus, after all his sage speeches to Pandora about restraining her curiosity, Epimetheus turned out to be quite as foolish, and nearly as much in fault, as she. So, whenever we blame Pandora for what happened, we must not forget to shake our heads at Epimetheus likewise. . . .

As Pandora raised the lid the cottage grew very dark and dismal, for a black cloud had now swept quite over the sun and seemed to have buried it alive. There had, for a little while past, been a low growling and muttering, which all at once broke into a heavy peal of thunder. But Pandora, heeding nothing of all this, lifted the lid nearly upright and looked inside. It seems as if a sudden swarm of winged creatures brushed past her, taking flight out of the box, while at the same instant she heard the voice of Epimetheus with a lamentable tone, as if he were in pain.

"Oh, I am stung!" cried he. "I am stung! Naughty Pandora, why have you opened this wicked box?"

Pandora let fall the lid, and, starting up, looked about her to see what had befallen Epimetheus. The thunder-cloud had so darkened the room that she could not very clearly discern what was in it. But she heard a disagreeable buzzing, as if a great many huge flies or gigantic mosquitoes, or those insects which we call dor bugs and pinching dogs, were darting about. And as her eyes grew more accustomed to the imperfect light she saw a crowd of ugly little shapes with bats' wings, looking abominably spiteful, and armed with terribly long stings in their tails. It was one of those that had stung Epimetheus. Nor was it a great while before Pandora herself began to scream in no less pain and affright than her playfellow, and making a vast deal more hubbub about it. An odious little monster had settled on her forehead, and would have stung her I know not how deeply if Epimetheus had not run and brushed it away.

Now, if you wish to know what these ugly things might be which had made their escape out of the box, I must tell you that they were the whole family of earthly Troubles. There were evil Passions; there were a great many species of Cares; there were more than a hundred and fifty Sorrows; there were Diseases in a vast number of miserable and painful shapes; there were more kinds of Naughtiness

than it would be of any use to talk about. In short, everything that has since afflicted the souls and bodies of mankind had been shut up in the mysterious box and given to Epimetheus and Pandora to be kept safely, in order that the happy children of the world might never be molested by them. Had they been faithful to their trust, all would have gone well. No grown person would ever have been sad, nor any child have had cause to shed a single tear from that hour until this moment.—From “A Wonder Book,” by Nathaniel Hawthorne.

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## SUNDAY SESSION

### HIDING FROM GOD

Genesis 3:8-15

#### THE MEMORY VERSE

“Can any hide himself in secret places so that I shall not see him? saith Jehovah.”—Jeremiah 23:24a.

#### THE LESSON STORY

Have you ever been disobedient? Have you ever done something during the day which you knew would make your father unhappy and worried? How did you feel when it was time for him to come home from business? Did you run to meet him, saying, “O father, I’ve had such a good time to-day”?

You remember how you felt, I know. Adam and Eve must have felt very much like that after they had eaten the fruit of the forbidden tree.

In the evening God walked in the Garden. He had come to talk to the human beings whom he had made. But before he had spoken a word to them, they hid from him. The little voice in their hearts, which we call conscience, had spoken to them. They had eaten the fruit of the tree of the knowledge of good and evil. They knew that they had sinned, and that they deserved punishment.

“Where art thou?” God called to Adam.

"I heard thy voice in the garden, and I was afraid, because I was naked," Adam answered.

"How did you know that you were naked?" God said. "Have you eaten of the fruit of the forbidden tree?"

"The woman whom you gave me gave of the fruit," Adam excused himself.

God turned to the woman. "What is this that you have done?" he asked of her.

Then Eve told God how the serpent had tempted her, and how she had yielded to his temptations.

God was sorry that his human children had disobeyed him. He had to punish them; he had to punish the serpent. You can find the punishment of the serpent if you read verses 14, 15 of the lesson. He was to be cursed above all the creatures in the world. He was to crawl in the dust. He was to be hated by human beings always.

Adam and Eve were punished by being sent out from the Garden. They knew now the difference between good and evil. They had worked before this, but now there would be toil and suffering with their work. They had disobeyed God, and so they were punished.

As God sent the first human beings out from their home in the beautiful Garden of Eden, he closed it to them by placing cherubim with flaming swords at the east of the Garden. He did not want human beings to eat the fruit of the tree of eternal life as they had eaten the fruit of the tree of the knowledge of good and evil.

And yet, even in those early days, just after man's sin and Fall, God spoke a few words in which we see the promise of a Saviour, who should bring to the people of the world the hope of eternal life in the world to come. God said to the serpent, "He shall bruise thy head, and thou shalt bruise his heel," and these words are a prophecy of the coming of Christ the Messiah, thousands of years later.

#### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

When we have disobeyed our parents or teachers, the little voice within speaks to us and makes us afraid to see them, as Adam and Eve were afraid to see God.

It is wrong even to listen to those who want us to dis-



obey. If we do not listen to the first word of temptation, we shall not yield to it.

It is wrong to listen to anyone who tempts us, but it is still more wicked to try to tempt others to disobedience. A person who has done wrong thinks of that wrongdoing constantly and it prevents his enjoyment of the good things that God has given us.

When we sin, we deserve punishment.

Even in the beginning, God planned to send a Saviour to help his children of the world.

### THE LESSON TRUTH IN YOUR LIFE

When we have done wrong, a little voice within speaks to us; we are ashamed and want to hide from the person whom we have wronged. We should try to do right always and then we shall be courageous, for right-doing gives courage.

### A STORY TO READ

"Now, boys, remember! I don't want you to go in swimming in the pond this week while I am away. There is a report that the water is bad, and I don't want either of you to be ill next week, so that we should have to give up our trip."

Jim and Ned nodded. All summer they had been looking forward to that trip with father, to the camp on the island where they were to have two weeks' holiday before school began. What fishing and crabbing there would be, and swimming in the cold, clear waters of the bay, and ocean bathing besides! Oh, it was going to be lots of fun!

And then, the next morning it was hot.

"Come on, fellows, we're going in swimming!" shouted Tom Nelson.

"Can't. Father doesn't want us to go because the water in the pond is not pure," said Jimmie.

"Oh, it is!" said Tom. "My father says it's all right. It won't hurt us!"

"It is hot," Jimmie thought. "Perhaps father was mistaken. Mr. Nelson ought to know. He's a politician." He wiped the perspiration from his forehead. It would be cool in the water.

"Come on, Ned. Let's go with the fellows," he suddenly decided.

Ned was younger than Jim. He usually followed his leadership. And so, when Jim said, "Come on," Ned went with him.

It was nice and cool in the water, but for some reason Jim and Ned didn't enjoy their swim so much as usual. As they put on their clothes afterwards they were not very happy. And that night Neddie began to toss and talk in his sleep and mother had to stay up almost all night with him. Jimmie was wretched. When the doctor came in the morning he shook his head.

"It may be only a very bad cold," he said, "or it may be the fever. There are several cases in town due to the water up in the old swimming hole, which is bad."

Jimmie felt wretched. He had known about the water in the pond. He knew it was bad. Father had told him so. Yet he had been persuaded to go in to swim himself and to take his little brother! And now Neddie was sick. They couldn't go on their trip and perhaps Neddie might die—people did die of fever.

It was a very sober little boy who went out to meet father when he heard his whistle, as he came up the street that night.

"What's the matter, Jim? Where's Ned?" was father's cheery greeting.

"Ned's sick, and it's all my fault," sobbed Jim. And then he told the whole story.

Father looked very sober. He was worried about Neddie, and he, too, had counted on the trip. He hurried into the house to hear what mother had to say.

That night, when the doctor came he said that Neddie did not have the fever, but only a very bad cold. Father called Jim to him.

"Jim," he said, "I wonder if you understand now how important it is to obey. You knew that I had forbidden you to go into the pond, and yet you yourself went, and you persuaded Neddie to go, too. Perhaps he might have had the fever and died. As it is, we may have to give up our trip. Do you think, Jimmie, that you have learned a lesson? Poor little Ned is the one who is most punished, but I hope that

both of you will understand better after this what obedience means and how disobedience brings its own punishment."

And as Jimmie went to bed, he thought soberly that he did understand how much disobedience costs.

### EXPRESSIONAL SESSION

#### PLEASING AND DISPLEASING GOD

Luke 2:40-52

#### SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We Juniors are just about the age of Jesus when he went to the passover feast at Jerusalem when he was twelve years old. We know that he had pleased God always, and from what we know of him we know one way in which we, too, may please God. When he returned home to Nazareth, he was "subject" to his parents; that is, he was obedient to them. So if we, too, learn the lesson of obedience to parents and teachers, we shall please God. Jesus obeyed: Adam and Eve disobeyed. Jesus did not yield when the Devil tempted him. Adam and Eve yielded when the serpent tempted them, and so brought suffering and sin into the world. Let us ask God for help in times of temptation.

#### THE CLASS PRAYER

The Lord's Prayer repeated by all.

#### VERSES FOR USE IN THE MEETING

Matthew 4:2-4; Hebrews 4:15; Jeremiah 23:24; Psalm 64:2; James 1:12; I Corinthians 10:13; Matthew 26:41; James 1:22a; I Thessalonians 4:1.

#### HYMNS FOR USE IN THE MEETING

"Yield Not to Temptation."

"When We Walk with the Lord."

"I'll Go Where You Want Me to Go, Dear Lord."

"Now to Heaven Our Prayer Ascending."

#### QUESTIONS FOR USE IN THE MEETING

1. What two trees in the Garden of Eden are especially mentioned?

2. How can a Junior please God?
3. Name five ways in which you can please God to-day.
4. Name five ways in which you *will* please God to-day.
5. Which of these opposite things are pleasing to God: obedience or disobedience; truth or falsehood; honesty or dishonesty; unkind speech or kind words?
6. Are you keeping God's Commandments?

#### TOPICS FOR DISCUSSION OR REPORTS

1. Why Is It Wicked to Tempt Others?
2. Why Is It Wrong to Listen to Those Who Want Us to Disobey?
3. The Example of Perfect Obedience.
4. Keeping God's Commandments.
5. The Two Trees in the Garden of Eden.
6. How Jesus Met Temptation.
7. How Juniors Can Best Meet Temptation.

#### TO READ IN THE MEETING

The perfect Example for all Juniors to follow is Jesus, the Saviour of the world.

The disobedience of Adam and Eve brought suffering to many others besides themselves. Sometimes when we do something that we should not do, we say, "Oh, it won't harm anyone but myself." But usually some one else is harmed, too, or given trouble. Suppose you eat too much ice cream, when you have been warned not to. You yourself are ill, it is true, but probably mother has a great deal of extra work, and father has to pay a doctor bill, and altogether you make a great deal of trouble because of yielding to temptation.

The sins and disobedience of anyone in the world cause trouble to others. "For none of us liveth to himself."

Both the Old Testament and the New Testament tell us that God wants obedience more than sacrifice. "To obey is better than sacrifice."

Shakspeare says, "Conscience doth make cowards of us all." This means that when we have done wrong, we are afraid because we know that we deserve punishment.

CHAPTER IV  
WEEK DAY SESSION  
CAIN AND ABEL

Genesis 4:3-15

THE MEMORY VERSE

"Love suffereth long, and is kind."—I Corinthians 13:4a.

THE LESSON STORY

Though Adam and Eve had been sent out from the beautiful Garden of Eden they had all the rest of the world from which to choose a place for their home. They must have found life very different from what it had been before, as they wandered through the forests of great trees and along the shores of rivers. No longer was everything friendly. They had anxiety and trouble. They had suffering, and the work they had to do was hard.

By and by a son was born to them. They named him Cain, a word which means "forged instruments," or "smith." When a second son was born, he was called Abel, which means "breath."

As the two boys grew to manhood, Cain became a farmer and Abel became a shepherd, a keeper of sheep. The two young men were quite different, as brothers often are. Cain was quick-tempered; Abel probably liked to lead his sheep quietly to pasture and to spend the long days peacefully and undisturbed. Adam and Eve, Cain and Abel, made up the first family. Perhaps it was not a happy family even from the first, for Cain and Abel were so different that they may not have agreed with each other even when they were boys.

Though Adam and Eve had disobeyed God, they worshiped him, and they taught their children to make offerings to him. Once when Cain and Abel were grown up, Cain

brought to offer to God a gift of the fruit of the ground; Abel brought as a gift the best of his flock of sheep.

For some reason Cain did not make his offering in the right spirit. He begrudged it. He did not want to give an offering to God. On the other hand, Abel was grateful to God. He made his gift with a thankful heart. And so God was pleased with Abel's offering. He was displeased with that of Cain. At this Cain was angry. God spoke to him kindly, and told him why his offering was not acceptable. He told him that his heart was not right. Instead of being sorry for his feeling, and trying to become better-tempered, Cain became more and more angry. He became angry at Abel, his brother, for no reason whatever, except his own evil spirit. He thought so long about the matter that one day he deliberately plotted to harm Abel. He called him out into the field, and killed him. So far from God had jealousy led the child of the first human beings.

Of course God knew what Cain had done, but he gave him a chance to confess his sin.

"Where is Abel thy brother?" he asked.

Cain had already committed the sins of jealousy and murder. Now he added a lie to his other sins.

"I know not," he said. "Am I my brother's keeper?"

God must have been grieved at Cain's reply. He knew that Cain was sinning and must be punished.

"I know that you have killed your brother," God told Cain. His voice must have been stern by this time. "And you must be punished. You must go away from your home here. You must be a wanderer on the face of the earth. The earth shall not yield food to you easily as it has done up to this time. If you plant seed your crop will be uncertain. That shall be your punishment."

To Cain it seemed that his punishment was more than he could bear. He knew that he was a fugitive and a wanderer, and that he might be killed at any time. He was afraid. God promised him, however, that he should not be slain. "Jehovah appointed a sign for Cain, lest any finding him should smite him." What that sign was we do not know, though people speak even to-day of the "mark of Cain," when they describe a person who bears the marks of evil.

And so, Cain, marked by God's displeasure, went out into

the world still farther than his parents, Adam and Eve, had gone. Because of their sins, human beings were getting farther and farther away from the beautiful first home of the human race, the Garden of Eden.

#### HANDWORK

Copy on the blackboard the words which the prophet Samuel spoke to the people of Israel: "To obey is better than sacrifice."

#### NOTEBOOK WORK

Enter this story in your notebook. Then write down the names of the members of the family of Adam and Eve whom we know. The two oldest sons were Cain and Abel. Later there was another son whose name was Seth, and other children whose names we do not know. Adam lived to be nine hundred and thirty years old; Seth lived to be nine hundred and twelve years old. Copy all these facts in your notebook, so that you will remember them.

#### EXPRESSIONAL ACTIVITY

Do you ever quarrel with your own brothers and sisters? Try to live peaceably with them this week, remembering the words of the Memory Verse, "Love suffereth long, and is kind."

#### MEMORY WORK

Learn the words of the Apostle Paul: "Let not the sun go down upon your wrath."

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### SUNDAY SESSION

#### THE SIN AT THE DOOR

I Peter 5:7, 8

#### THE MEMORY VERSE

"Behold, how much wood is kindled by how small a fire!"  
—James 3:5.

#### THE LESSON STORY

God was pleased with the gift that Abel brought him,

but he was not pleased with that of Cain. And the reason that he was not pleased with Cain's offering was that Cain's heart was not right. Sin was there. God said to him, "Sin coucheth at the door."

Can you see the picture which these words bring before our eyes? The word "coucheth" is used about wild beasts, ready to spring. Think of sin as a wild beast, ready to spring upon us, waiting for a chance to attack when we are not watching. If we conquer that sin when it is little, as we might tame a lion's cub, we shall have very little trouble. But if we let the cub grow, until it becomes a full-grown, man-eating lion, we are not able to conquer it. When it springs upon us, unless we have help from God, we are lost.

So it was with Cain's sin. At first it was ingratitude. For some reason he did not want to give his gift to the Lord. Then jealousy came into his heart because God was pleased more with Abel's offering than with his. The lion's cub was growing larger and larger. Then Cain killed his brother. The cub had become a man-eater. And finally Cain lied to God, and denied responsibility for what had happened to Abel. So his sin made him like a beast, hunted and hated by everyone, and dangerous to all.

That is what sin does. If we do not choke it when it is small; if we let it grow day after day, soon the time comes when we cannot help ourselves. Bad habits grow. They become our masters. If you say, "Just this once I will break my resolution," you will soon find that "just this once" becomes many, many times, and that your resolution is valueless. If you let bad temper get control of you, and yield to it once, you will find that you yield more easily a second time and a third time. The way to treat sin is to choke it when you first find that it is attacking you; when you first see it couching at the door of your heart; to kill it before it gets so strong that you cannot master it.

So, in the very first pages of the Bible, we are taught this lesson: Learn to conquer yourself. Do not let sin be your master.

#### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

A sin that seems little in itself often leads to a greater sin. Did you ever know about a case where a boy or a girl



neglected to study a lesson, and then cheated to get a good mark? Forgetting to study a lesson was carelessness, but in that case the sin of cheating was far greater than the sin of carelessness. The smaller sin had led to the greater sin.

There is a story of a small boy who went to his mother and asked if he might have a cooky.

"Just one," she answered.

But when she went to the cake box that night the cookies were all gone.

"Why, Bobbie," she said, "did you eat all the cookies? I told you to take only one."

"Well, mother," he answered, "I did take only one, but I took one a great many times."

That is the way it is with sins. We yield to temptation "just once," and "just once," and "just once," and suddenly we find that we have yielded a great many times, and our good resolution is valueless.

Punishment followed Cain's sin. So punishment always follows sin, and often it seems to us as it seemed to Cain, greater than we can bear.

### THE LESSON TRUTH IN YOUR LIFE

If we always try to do that which is right, and never yield even once to the temptation to do wrong, we shall find it becoming more and more easy to resist temptation.

### TO READ WITH THE LESSON

There is an old legend which tells of a man who was fishing in the Arabian Sea. As he drew in his net one day he discovered that, instead of a fish, he had caught a bottle of wonderful glass, sealed with a wonderful seal.

At first he was happy in just admiring his treasure. Then he began to wonder about its contents.

"What can be inside?" he thought.

At last he broke the seal and opened the bottle. And out poured a great mass of smoke which, as it rose in the air, took the form of a huge jinn, or evil spirit.

"Have mercy, have mercy, on me, O King Solomon," called the jinn.

"I am not King Solomon," answered the terrified man.

"I am only a poor fisherman, who just chanced to caw in the bottle in my net. King Solomon has been dead for many years."

"Then I will kill you," said the jinn. "I am afraid of no one in the world but King Solomon. You shall die!" And he seemed so big and threatening that the poor fisherman trembled with fear. But still he was clever, and he thought of a plan which was worth trying.

"A great jinn like you could never have been hidden in such a small bottle," he managed to mutter.

"I was hidden there. I will show you," said the jinn. And he went back into the bottle, just to "show off" to the fisherman, who sealed him up tightly in the bottle again, and then threw it back into the sea.

This is only an old story, as you know, but it shows how people everywhere have recognized the truth that a little sin, if it is not choked back quickly, will grow so that it can become master of us. The fisherman conquered the jinn, and put him in the place where he could do the least harm. If we choke back our sins, they will have less and less power over us, and we shall be their masters, instead of letting them master us. We can't do this alone. Who will help us?

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## EXPRESSSIONAL SESSION

### OUR RESPONSIBILITY FOR OTHERS

I Corinthians 12:12-21

#### SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

When God asked Cain about his brother Abel, Cain answered with another question, "Am I my brother's keeper?" That question we, who live since the days of Jesus, can answer better than he could do. Cain was his brother's keeper. He was responsible for what he had done. So we, to-day, are responsible for what goes on in the world. "For none of us liveth to himself." We are all parts of one body, as the Apostle Paul said. We Juniors do not have the responsibility that we shall have when we grow up, but we can begin now, right away, to learn the lessons that we shall need

to know when we are grown up, and are the people who must do the work of the world. We are not to interfere with others who are doing their duty in the world. We are to see to it that nothing we do interferes with their rights. We are to look out for the "little fellows"—those who are younger and not so strong as we are; and as we are commanded to love everyone in the world, we shall see to it that those we love are treated fairly.

### THE CLASS PRAYER

Our Father in heaven, we know that you want us to love one another, and that if we do this, we shall be sure to look out for the rights of others and to help them when they need help. Make us thoughtful of others, we pray, and help us to help them. We ask in Jesus' name. Amen.

### VERSES FOR USE IN THE MEETING

Hebrews 11:4; 12:24; I Corinthians 8:13; I John 3:11-16; 4:21; II Corinthians 5:14.

### HYMNS FOR USE IN THE MEETING

- "If Your Heart Keeps Right."
- "What Are You Doing for Others?"
- "Children of the Lord. ("Do No Sinful Action.")
- "In Our Work and in Our Play."
- "Little Children, Love Each Other."
- "Guard, My Child, Thy Tongue."

### QUESTIONS FOR USE IN THE MEETING

1. What are some ways in which a Junior can make his home happy?
2. In what ways do you think that Cain was different from Abel?
3. In what ways was Cain's sacrifice different from Abel's?
4. Why did Cain hate Abel?
5. How can a Junior be responsible for others?

## TOPICS FOR DISCUSSION OR REPORTS

1. The Punishment of Cain.
2. My Responsibility for Others.
3. My Responsibility in Keeping School Rules.
4. My Responsibility in Keeping Home Rules.
5. How a Junior Can Be His Brother's Keeper.
6. How the Way I Keep Rules Helps or Hinders Others.
7. How Cain's Sin Grew.
8. The Second Sin Which Came Into the World.
9. The Sin to Which Jealousy Led.

## TO READ IN THE MEETING

Sometimes you take care of your little brother or sister, for mother. Then you are truly your brother's keeper. Perhaps he runs away or hurts himself when you are not watching so carefully as you should do. What do you say to mother when she asks you how the trouble happened?

Envy led Cain to the sin of murder. If you are envious and jealous of some one else, master your jealousy when the sin is little. Don't let the sin grow so strong that it masters you.

When you are older you will take a share in making the laws of our country. Perhaps you may think that some of the laws do not affect you at all, but you must see to it that the laws are made so that everyone has justice, so you will vote for good laws, and see that there are good men to carry them out.

It is not the value of the offering that the Lord judges, but the heart of the giver.

It is said that the first hospital in the world was founded at the city of Ephesus, where the apostle John had preached that God is love. Not long afterwards, in the same city, the first orphanage was established.

CHAPTER V  
WEEK DAY SESSION  
THE FAMILY OF ADAM AND EVE

Genesis 4:16, 20-22; 5:22-24, 27

THE MEMORY VERSE

“Enoch walked with God.”—Genesis 5:24.

THE LESSON STORY

Cain was sent away from his home and from his mother and father. He wandered alone for a time. Finally he came to a land east of the Garden of Eden, which the Bible calls “the land of Nod.” There he built a city—the first city of which the Bible tells—which he called “Enoch.” Here he gathered together other people, for there were many more men and women in the world now, and there he lived for many years.

Cain had a descendant named Lamech. Lamech had three sons, Jabal, Jubal, and Tubal-cain. These three sons were inventors. They are all noted for having first made something which has been of great value to human beings.

Jabal, Genesis 4:20, is called “the father of such as dwell in tents,” and this is supposed to mean that he was the first who made a tent from the skins of animals, to use as a protection from the wind and the rain. Even to-day in the East, tents of skin are used by the bands of wandering Bedouins who have no settled homes, but who travel with their great herds of cattle and sheep wherever they can find good pasture land.

Jubal, the second son of Lamech, who is mentioned in verse 21, is called “the father of all such as handle the harp

and pipe." He was the inventor of musical instruments—the harp which was played by shepherds in those early days, and also the pipe, which the shepherds used, too. The word "jubilee" comes from the name "Jubal." Look up its meaning in the dictionary.

But it is to Tubal-cain that the greatest honor is due. Tubal-cain was the first man who learned the secret of forging metal—of making cutting instruments of brass and iron. That was a great advance in man's civilization, for before those days there had been no weapons with which to fight wild beasts, nothing but crude stone tools with which to cut down the trees of the forest or to build boats or shelters from the weather. The discovery of how to forge metals meant victory over wild animals. It meant victory over human enemies, too, and so Lamech, the father of Tubal-cain, sang a song which is called "The Song of the Sword," in which he says that now he can slay anyone who has injured him. He boasts of what his son has done, and shows that he has forgotten completely how God had punished his ancestor, Cain, for his murder of Abel.

So the descendants of Cain made three sorts of discoveries. They found a way of sheltering themselves from storms and from cold. They discovered new weapons with which to fight their enemies. They invented musical instruments, with which to amuse themselves. And all these things were good. They were gifts of God to human beings, for God gave to human beings the brains and the ability to invent and to discover.

Adam's third son, Seth, had descendants, too. One of these descendants was Enoch, who was a good man—a man who lived an honorable life, so that he is said to have "walked with God." Enoch lived for three hundred and sixty-five years, and then one day "he was not; for God took him."

Enoch's son, Methuselah, is the oldest man who is named in the Bible. He lived to be nine hundred and sixty-nine years old. Methuselah left a son, Lamech, who must not be confused with Lamech the father of Jabal, Jubal, and Tubal-cain. Lamech had a son, Noah; Noah had three sons, Shem,

Ham, and Japheth, of whom we shall learn more in our next lesson.

### HANDWORK

Have you ever made a willow whistle? If you have, you know something about making a simple pipe. Take a piece of willow twig about as thick as a man's thumb, and two or three inches long. Make a notch about halfway down. Loosen the thin bark so that you can pull out the inside wood. Shave off a small part of the wood from the notch up, and then slip the inside back into the bark covering. See if you can whistle on this pipe. If you cannot do so at first, experiment until you succeed.

Look at the picture of the harp, given in connection with this lesson, and try to make something similar. Probably you will not be able to make any sound on the harp, but you can make the model.



### NOTEBOOK WORK

Make in your notebook a "family tree" that will tell you at a glance, something about the descendants of Adam and Eve. Make it something like this:

ADAM AND EVE had three children



CAIN had a descendant named Lamech

LAMECH had three sons



ABEL had no children, so far as we know.

SETH had a descendant named ENOCH.

ENOCH



### EXPRESSIONAL ACTIVITY

Try this week to cut out a wooden or pasteboard ark with your penknife or scissors. As you do this remember that Tubal-cain was the first man who worked with metal-cutting instruments. Take the ark to class for the Sunday Session.

### MEMORY WORK

Learn Psalm 150.



## SUNDAY SESSION

## THE BUILDING OF THE ARK

Genesis 6:5 to 7:5

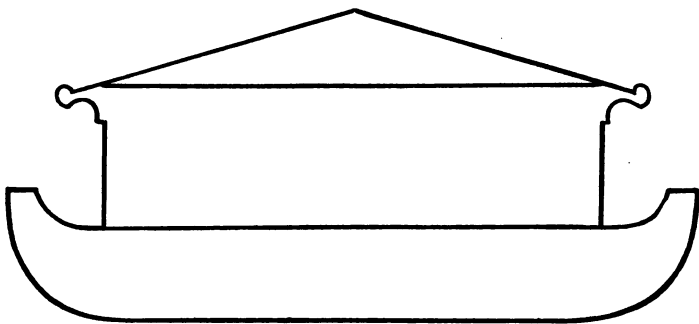
## THE MEMORY VERSE

"Thus did Noah; according to all that God commanded him, so did he."—Genesis 6:22.

## THE LESSON STORY

"They tell me that old Noah is building a queer-looking boat," said Enosh to Methujael one day.

"Yes, he is. He must be crazy, for there isn't any water for miles around. It is such a big boat, too, and so different from anything that I've ever seen before," answered Methujael.



"Let's go see it," suggested Enosh.

So the two boys joined the crowd surrounding the old, white-haired patriarch, or father of the family. Though everyone was making fun of them, he and his three sons, Shem, Ham, and Japheth, went on with their work. Plank after plank they put in place; peg after peg they drove. The boat was a huge thing, over four hundred feet long, seventy-five feet wide, and forty-five feet high. It had three stories, which were divided into little rooms, and

close to the roof, a row of windows. There was one door in the side.

"He must be insane," whispered one boy to another. "He will never, never be able to get that boat anywhere near water. Why, the great rivers are miles away and I have never seen the sea, it is so far."

At last Noah paused in his work. It was almost sunset. His sons stopped their work, too. He turned to the crowd and spoke.

"You make sport of me for building this ark," he said, "but hear my words! The true God whom I worship has commanded me to do this. He has told me just how to make the boat. I am obeying his commands. Believe my words, O people! Repent your sins, or you will be punished."

But the people laughed still more at the preacher. They did not believe his words. Many years had passed since the days of Adam and Eve, and Cain and Abel. The men and women of the world were becoming more and more wicked. God saw that they must be punished. He wanted to give a fresh start to the human beings he had made.

There was only one man whose life pleased God—Noah, the son of Lamech, the great-grandson of Enoch. "Noah walked with God," as his great-grandfather had done. He had trained his three sons, Shem, Ham, and Japheth in the right way. They all were good men. Noah's wife was a good woman, and so were the wives of his three sons.

And because Noah was a good man, God planned to save his life. He spoke to Noah.

"I am going to destroy the people of the world," he said. "I am going to send a great flood. Now I command thee to build an ark. Make it of gopher wood. Cover it with pitch, so that it will not leak."

Then God told Noah how long he was to make the ark, and how wide, and how high. He gave exact directions about those who were to be taken into the ark, and about the animals, which Noah was to save.

Noah did exactly as God commanded. He and his sons went to the forests. They cut great beams of wood. They hauled them to a place where they could build the ark.

Everyone was curious about what they were doing.

Noah told them that God was going to send a flood. He urged them to repent of their wickedness. At first, there must have been a few who listened, but the Flood did not come, so they soon forgot to be afraid.

God did not intend to send the Flood until everything was ready. Noah and Shem and Ham and Japheth worked hard. It took weeks and months to build the great boat and make it water-tight. At last it was finished. Then God spoke again to Noah.

"Come thou and all thy house into the ark," he said; "for thee have I seen righteous before me in this generation. Take with you animals and birds of all kinds, so that they may be kept alive upon the face of the earth. After seven days the rain shall come, and it will rain for forty days and forty nights, so that every living thing on the face of the earth will be destroyed."

Noah believed God's word. He knew that the message which came to him would be fulfilled. And so he did everything that God commanded him to do.

#### WHAT THE ARK LOOKED LIKE

You all know what the ark looked like, but perhaps you do not realize how big it was. It was made of gopher wood, which is something like cypress. It was three hundred cubits, or about four hundred and fifty feet long. (A cubit is the distance between the finger tips and elbow of a man, about eighteen inches.) It was seventy-five feet wide, and forty-five feet high. There were three stories, each divided into little rooms, where the birds and animals were kept. Near the top was a window, which ran all along the four sides of the ark. There was one door in the side.

The ark was not a ship, such as we know the meaning of the word. There was no means of making it sail, or of guiding its course. It simply floated with the tide. Noah could not guide its course at all.

#### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

God punished the people of the world in the days of Noah because they were so wicked. He saved Noah because he was obedient, and "walked" with him.

God is pleased when his people of to-day obey him, just as he was pleased in the days of Noah.

When people know the right and refuse to obey it, God punishes them.

When you know the rules which your teacher has made for you in school, and absolutely disobey them, you expect to be punished if you are found out. God knows always when his rules are disobeyed. He knows when people must be punished and he punishes because he knows that in this way only can the world be made better.

### THE LESSON TRUTH IN YOUR LIFE

God has made certain laws and when we disobey those laws, disobedience is followed by punishment. The only way to be sure of happiness is to try in every way to follow the rules that God has given to his people.

### HANDWORK

Try to make as complete as possible your model of the ark. Get a pasteboard box to use as a foundation—a candy box will do. Cut a piece of pasteboard, longer and wider than the box. Score it lengthwise through the center, and bend. Use this as a roof, but do not fasten it on. Mark a window near the top of the box, and one down in the side. Make three stories inside, and divide into rooms, or nests.

### NOTEBOOK WORK

Enter the story of the building of the ark in your notebook, under Chapter V.

### THE BABYLONIAN STORY OF THE FLOOD

Many of the early people in the world had stories of the Flood, just as they had stories of the Creation. One of these stories that has many points like the Bible account of the Flood is the Babylonian story which was discovered written on a clay tablet in queer, wedge-shaped letters that had been found by the explorers who were investigating the ancient ruins found in Babylonia and Assyria.

Parts of this story are as follows. Gilgamesh takes the place of Noah.

Ut-napishtim spoke to him, to Gilgamesh  
I will reveal to thee, O Gilgamesh, the hidden word,  
And the decision of the gods will I announce to thee.  
Shurippak, a city which thou knowest,  
Which lies on the bank of the Euphrates,  
That city was very old, and the heart of the gods  
Within it drove them to send a flood, the great gods;

The lord of Wisdom, Ea, counseled with them  
And repeated their word.  
Leave thy possessions, take thought for thy life,  
Thy property abandon, save thy life,  
Bring living seed of every kind into the ship.  
The ship, that thou shalt build  
So shall be the measure of its dimensions.  
Thus shall correspond its breadth and height  
... the ocean, cover it with a roof.

In its (plan) 120 cubits high on each of its side walls.  
By 120 cubits it corresponded on each edge of the roof.  
I laid down its hull, I enclosed it.  
I built it in six stories.  
I divided it outside (?) in seven parts.  
Its interior I divided into nine parts.  
Water plugs I fastened within it.  
I prepared a rudder, and laid down what was necessary.  
Three sars of bitumen I poured over the outside (?)  
Three sars of bitumen I poured over the inside.  
With all that I had, I filled it (the ship).  
With all that I had of silver, I filled it.  
With all that I had of living things I filled it.  
I brought up into the ship my family and household.  
The cattle of the field, the beasts of the field, craftsmen all  
of them I brought in.  
A fixed time had Shamash appointed (saying)  
"When the sender of rain sends a heavy rain in the evening,  
Then enter into the ship and close thy door."  
The appointed time came near.  
The senders of the rain in the evening sent heavy rain.  
The appearance of the weather I observed,  
I feared to behold the weather,  
I entered the ship and closed the door.  
To the ship's master, to Puzur-Amurri the sailor,  
I intrusted the building with its goods.

—FROM "CUNEIFORM PARALLELS TO THE  
OLD TESTAMENT," BY ROGERS.

**EXPRESSIONAL SESSION****DOING RIGHT IN SPITE OF RIDICULE**

Nehemiah 4:1-6

**SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS**

When God saw that the people of the world were becoming more and more wicked, he knew that they must be punished. He found one righteous family in the world—the family of Noah, the great-grandson of Enoch. He told Noah that every living creature in the world except those whom he saved in the ark, must be destroyed.

But first he gave them a chance to repent. For a hundred and twenty years more he allowed them to go on in their own way. In that time Noah built the ark. He must have preached to the people. He must have explained to them what he was doing. And they made fun of him! They did not believe his words! But Noah knew that he was right. He did all that God commanded him to do.

Just so Nehemiah, the leader of the Jews hundreds of years later, did what God commanded him to do in spite of the enemies who made fun of him. He was building a wall. They said that it was so weak that even a fox running against it could break it down. They tried in every way to make him give up his work. But he kept on because he knew that he was obeying God's commands.

Sometimes our friends and schoolmates make fun of us when we are trying to do right. They tell us that we are tied to "mother's apron strings," or try to persuade us that we should enjoy disobeying. Let us be strong to withstand those who make fun of us, for this is sometimes harder than doing right in big things. Let us ask God to help us.

**THE CLASS PRAYER**

Our Father in heaven, we ask thee to help us when we are tempted to do wrong because others laugh at us for doing right. Make us eager to do as Noah did and as Nehemiah did, and follow thy commands exactly. We ask this in the name of Jesus. Amen.

## VERSES FOR USE IN THE MEETING

Hebrews 11:7; II Peter 2:5; II Kings 18:17, 19, 20;  
Matthew 26:69-75; Psalm 37:9; Daniel 1:11-20.

## HYMNS FOR USE IN THE MEETING

- "Dare to Be a Daniel."
- "Dare to Do Right."
- "Courage, Brother! Do Not Stumble."
- "Where the Fight Is Hardest."
- "Be with Us, O Father Dear."
- "Rise Up, O Men of God."

## QUESTIONS FOR USE IN THE MEETING

1. Tell the story of the descendants of Cain.
2. Tell what you know of the descendants of Seth.
3. What were the dimensions of the ark?
4. How can Juniors follow the example of Noah?
5. Is it easier to be a bad boy among bad boys, or a good boy among bad boys?
6. Mother has forbidden you to go coasting on the hill where there is a railroad crossing. Jim calls you a "'fraid cat." What do you do?
7. Several of the girls of the class are copying their arithmetic examples from Emma, whose father has helped her. They make fun of you because you work so hard to get your problems, all by yourself. Who is right?

## TOPICS FOR DISCUSSION OR REPORTS

1. The Descendants of Adam and Eve.
2. The Invention of Musical Instruments. (The Bible Account and the Account Given in Mythology.)
3. The First Maker of Cutting Instruments of Metal.
4. The Building of the Ark.
5. The Family of Noah.
6. How to Withstand Ridicule.
7. A Christian Junior and God's Commands.
8. Obedience to the Laws of God.

## TO READ IN THE MEETING

Men to whom God gives visions of the future and who know more than other men know are often laughed at.

Daniel was probably laughed at and made fun of because he insisted on keeping God's laws about eating and drinking which he had learned in his homeland. Yet he proved that he was right, because he was better in health than those who had not kept those rules.

Columbus tried for years to find some one who would believe in him and his theory that the world was round, and would give him money to try to make the trip to India by sailing west. He was laughed at and made fun of, but he proved to the world that he was right.

People made fun of Benjamin Franklin because he flew a kite when he was trying to discover something about electricity. But Franklin knew what he was about, and those of us who are alive to-day enjoy many of our everyday comforts because he persisted in spite of ridicule.

Even Peter the apostle was afraid of ridicule. He denied Jesus three times because a maidservant made fun of him. We, too, must fight with the temptation to give up right-doing when some one makes fun of us.

The fight against ridicule is hard, but let us make it.



CHAPTER VI  
WEEK DAY SESSION  
THE STORY OF THE FLOOD

Genesis 7:11, 12; 8:6-19

THE MEMORY VERSE

“By faith Noah, being warned of God . . . prepared an ark.”—Hebrews 11:7.

THE LESSON STORY

Noah and his wife, and their three sons and their wives—eight people—were shut up in the ark. With them were animals and birds of every sort. The door was fastened so that no one could go in or out.

And then it began to rain. At first the people thought only, “This is an unusually heavy rain.” The second day it still continued to rain, and the third, and the fourth. The ocean tides rose very high. The waters crept over the land. Rapidly the rivers and the streams filled up. They began to overflow their banks. The valleys, the plains, were soon covered with water, so that the people fled to the hills. Higher and higher the waters rose, until they covered even high mountains. The ark floated, and Noah and his family must have known that it was no longer resting on the ground. Day after day it moved on the water until they were more than twenty-two feet above the tops of the highest hills. All men and women, all beasts and birds, all living creatures were drowned.

For forty days and forty nights the rain continued. At last God “made a wind to pass over the earth” and calmed the waters. “The fountains also of the deep . . . were stopped, and the rain from heaven was restrained.”

The ark still floated. But one day as the waters of the flood sank, it struck against something. Suddenly the

family in the ark knew that it was ground, though they did not know where. Really it was on the mountains of Ararat.

"Come," said Noah to his sons. "Let us see what has happened."

You remember that there was a window near the top of the ark. Noah went to the place where the birds had taken refuge. He took a raven, and he climbed to the upper story of the ark where the window was. He opened the window, and let the raven fly. The raven, you know, is a strong bird. It did not return to the ark. It flew back and forth, back and forth, over the flood until the waters had dried up.

When Noah found that the raven did not return to the ark, he sent out a dove. The dove is not a strong-winged bird as the raven is. It could not fly so far. Soon it returned to the ark, and rested on the window frame. Noah put out his hand, and brought it into the ark again.

For seven days more they remained quietly in the ark, and then Noah again loosed a dove. This time, too, the dove came back, but it brought in its mouth an olive leaf. From this Noah understood that the waters had gone down.

For seven days more they waited. Again Noah sent out a dove. This time the bird did not return. There was land now, on which to rest between flights. The trees appeared on the earth, and there was food to be obtained.

At last Noah knew that it would soon be safe for him to leave the ark. He removed the covering and looked out. The ground was dry, but for almost two months more they remained in the safe shelter where they had been so long. Then, at God's command, Noah freed all the beasts and birds, and he and his family went out from the ark and once more walked on dry ground. God had saved them from danger. Because they were righteous people they had lived in safety through all the storm and flood.

### HANDWORK

Complete your model of the ark. On the sand table make a sand picture of the Flood. Make a range of mountains; let the highest peak represent the mountain on which the ark rested. What was the name of these mountains? You will find it in Genesis 8:4.

## NOTEBOOK WORK

Enter this lesson in your notebook. Tell the story in your own words. As decorations find the pictures of a raven and of a dove.

## EXPRESSIONAL ACTIVITY

Try this week to obey God's commandments and to live, as far as a Junior can do, as he would want you to do.

## MORE OF THE BABYLONIAN STORY OF THE CREATION

When the first flush of dawn appeared,  
There came up from the horizon a black cloud.  
Adad thundered within it.  
While Nebo and Sharru (Marduk) went before.  
They go as messengers over mountain and valley.  
Nergal tore away the foundations.  
Ninib advances, the storm he makes to descend.  
The Anunnaki lifted up their torches,  
With their brightness they light up the land.  
Adad's storm reached unto heaven  
All light was turned into darkness  
It (flooded) the land . . .  
One day the deluge . . .  
Raged high, (the waters covered [?]) the mountains,  
Like a besom of destruction they brought it upon men,  
No man beheld his fellow,  
No more were men recognized in heaven.  
Six days and (six) nights  
Blew the wind, the deluge and the tempest overwhelmed  
the land.  
When the seventh day drew nigh, the tempest spent itself  
in the battle,  
Which it had fought like an army.  
Then rested the sea, the storm fell asleep, the flood ceased.  
I looked upon the sea, there was silence come,  
And all mankind was turned to clay.  
Like a roof the plain lay level,  
I opened the window and the light fell upon my face,  
I bowed, I sat down, I wept,  
And over my face ran my tears.  
I looked in all directions, terrible (?) was the sea.  
After twelve days, an island arose.  
To the land of Nisir the ship made its way,  
The mount of Nisir held it fast, that it moved not.  
One day, a second day did the mount of Nisir hold it, that  
it moved not.

A third day, a fourth day did the mount of Nisir hold it,  
that it moved not.

A fifth day, a sixth day did the mount of Nisir hold it,  
that it moved not.

When the seventh day approached,

I sent forth a dove and let her go.

The dove flew away and came back,

For there was no resting place and she returned.

I sent forth a swallow and let her go,

The swallow flew away and came back,

For there was no resting place, and she returned.

I sent forth a raven and let her go,

The raven flew away, she saw the abatement of the waters,

She drew near, she waded, she croaked (?) and came not  
back.

Then I sent everything forth to the four quarters of  
heaven, I offered sacrifice,

I made a libation upon the mountain's peak.

—FROM "CUNEIFORM PARALLELS TO THE  
OLD TESTAMENT," BY ROGERS.

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## SUNDAY SESSION

### THE RAINBOW COVENANT

Genesis 8:20-22; 9:8-20

#### THE MEMORY VERSE

"I do set my bow in the cloud, and it shall be for a token  
of a covenant between me and the earth."—Genesis 9:13.

#### THE LESSON STORY

The ark of Noah rested on the mountains of Ararat after the Flood. Noah did not allow his family to leave at once. He kept them in the ark until God spoke to him and told him that the time had come for them to leave their refuge.

How glad all the living creatures must have been to leave their cramped places in the ark, and to be free once more to go wherever they wished! The birds flew to the trees; they busied themselves in making nests. The animals hurried into the forests, seeking food and shelter. But as Noah and his family came out from the ark, they must have

been lonely. There was no one else with whom they could talk or plan about the work of the world which must be done. They were glad and thankful, too, that they had been saved when everything around them had been destroyed. And so Noah, in order to show his thanksgiving to God, built an altar. He made a burnt offering to God, sacrificing birds and animals. And because God knew that Noah's heart was right, he was pleased with the sacrifice. He planned good things for the world, and in his heart made a wonderful promise to man: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

In order to strengthen Noah's courage, and to make him sure that God was planning good things for him, God spoke to him. He said that never again should such a great flood come to the earth. As a sign of this, he said that he set the rainbow in the sky, so that whenever human beings in the future saw the many-colored bow, they might remember his promise of goodness and kindness to the people of the world.

So when you see the rainbow after a summer rain, remember what God said to Noah—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

### MAP WORK

Find on the map of Asia in your day-school geography the "mountains of Ararat," and make a small copy of the region in your notebook.

### NOTEBOOK WORK

Enter this lesson in your notebook. As a decoration draw a rainbow across the top of the page, putting in the colors, either with crayons or with paints. The colors in their order from the bottom to top are as follows: Red, orange, yellow, green, blue, indigo, violet.

Continue the family tree of Adam which you started with Chapter V and put in the names of the three sons of Noah, Shem, Ham, and Japheth.

**PUTTING THE LESSON INTO THE LIFE OF THE CLASS**

A "covenant" is a promise. God's promise of blessing for Noah is intended for us also. We know that he will keep his covenant.

What is our part of the covenant? What are we to do?

God is pleased with our offerings to him if our hearts are right.

God saves from danger those who trust him and try to do his will.

**THE LESSON TRUTH IN YOUR LIFE**

As you read the lesson to-day, and think of God's promise of blessing to the people of the world, think of the greatest Blessing of all which he has given to us—his Son, Jesus Christ, our Saviour. Try each day to be more like him, and so more pleasing to God. We know more of what God wants us to be than Noah did, and so we can be more like Jesus, and more pleasing to the Father.

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**EXPRESSIONAL SESSION****FOLLOWING A GOOD EXAMPLE**

John 13:15; I Thessalonians 1:6, 7

**SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS**

There were many ways in which Noah set an example which it would be well for us to follow. He "walked with God." He "was a righteous man, and perfect." "According to all that God commanded him, so did he." For these reasons, "God blessed Noah."

But we who live since the days of Christ have a better Example before our eyes even than Noah, for we have Jesus, the Saviour, who is the perfect Example of how God wants his followers to live. Let us try to follow him, and to live as he has shown us how to live.

## THE CLASS PRAYER

O Jesus, we would live in the way that thou wouldest have us to live. Help us to follow thee as our Example. Help us each day to be more like thee. We ask in thy name. Amen.

## VERSES FOR USE IN THE MEETING

John 13:15; I Thessalonians 1:6, 7; I Peter 2:21; I Timothy 4:12; 1:16.

## HYMN FOR USE IN THE MEETING

"Up to Thee Sweet Childhood Looketh."

## QUESTIONS FOR USE IN THE MEETING

1. How many people were saved in the ark?
2. How long did the Flood last?
3. What was the first act of Noah after the Flood?
4. What was the meaning of the rainbow?
5. In what ways did Noah set an example which Juniors may follow?
6. Who is the perfect Pattern for Juniors to follow?

## TOPICS FOR DISCUSSION OR REPORTS

1. New Testament References to Noah. (Matthew 24:37, 38; Luke 17:26, 27; Hebrews 11:7; I Peter 3:20; II Peter 2:5.)
2. The Story of the Flood.
3. Noah's Act of Thanksgiving.
4. The Story of the Rainbow.
5. How God Kept His Promise.
6. The Perfect Pattern.
7. How Juniors Can Follow Jesus' Example.
8. Following Jesus Day by Day.

## TO READ IN THE MEETING

"Wherever the rainbow arches the sky it . . . declares the loving thought of God for all his creatures. It counsels us to be bountiful toward one another. Matthew 5:45. It

teaches us to be kind to animals because they are included in the covenant. Genesis 9:12. As the rainbow spans the sky after a shower, so also it spans the ages with its lesson of trust."

All through the history of the world, good men have set an example for us to follow. Noah was one of the first of those who set such an example.

Noah did what he knew it was right to do, though he stood alone against all the people of the world. So he saved his family from destruction.

Jesus did what he knew it was right to do, and so saved all the people of the world.

Noah worshiped God with all his heart, and God was pleased with his offering. God will be pleased with our offerings if we are obedient and loving and true to him.





## **STORIES OF THREE PATRIARCHS**



CHAPTER VII  
WEEK DAY SESSION  
THE EARLY HISTORY OF ABRAHAM

Genesis 11:27-32

THE MEMORY VERSE

“By faith Abraham, when he was called, obeyed . . . and he went out, not knowing whither he went.”—Hebrews 11:8a, c.

THE LESSON STORY

Many, many years had passed since the days of Noah. Again there were many people on the earth, and they had scattered from the mountains of Ararat to distant parts of the world. By this time there were separate tribes and nations who spoke different languages, and who had forgotten all about the one true God. Of these times, too, we have other records than those given in the Bible, so that we can tell more about the people than the Bible tells us. And though it is the people whose history is given in the Bible in whom we are most interested, we are always glad to find other records of these same times.

Our lesson for to-day begins in a city named “Ur of the Chaldees,” and scholars interested in ancient history have found out many things about this city. It was situated in the country which was later called “Chaldea,” or “Babylonia,” which is now called “Persia,” on a strip of land along the Euphrates River. Ur was on the west shore of the river. It was a great city, teeming with life, and its people were rich and civilized. They no longer lived as Cain and Abel, or even as Noah had lived. They were ruled by a mighty king; they had many laws which governed their

lives and acts. They could read and write, and knew the multiplication table. They understood medicine and surgery. They built huge temples to their gods, and they protected their city with mighty walls. The country was very rich, and was famous for its wheat and its dates.

We know all these things because specimens of their bricks and of the queer clay writing tablets which they used, have been found by explorers in Babylonia and Assyria.

Among all the people of Ur there were only a few who worshiped the true God. One of these was Abram, who was later called Abraham. He was a descendant of Shem, the son of Noah. Although Abraham's father, Terah, was an idolater, or worshiper of idols, Abraham must have known in some way that this was wrong, for God appeared to him in his glory, and told him that he was to leave the city of Ur, and go to a land which should be shown to him. Acts 7:2, 3. And Abraham prepared to obey God's command; he persuaded his father, Terah, to go with him, and took also his orphan nephew Lot, the son of his dead brother, Haran.

The family of Terah was well-to-do, and of prominence in Ur. Abraham, who was the oldest son, had himself married a beautiful young woman named "Sarai," a word which means "princess," and which shows that she was a member of a family of good standing in the city. She was later called "Sarah." It meant a great deal for a family such as that of Abraham to leave a homeland where they had lived long and were well-known.

Perhaps you know what it means to move nowadays. But in the days of Abraham it meant something very different from what it means to-day, and more like what it meant when our ancestors in the days of early American history started across the plains and mountains in their covered wagons on the way to the unexplored West.

Abraham was rich. He had many servants and herds of cattle and flocks of sheep. He gathered together all his possessions. Tents were prepared and all sorts of fittings were provided. Camels were obtained, and on these animals the household goods were loaded. The sheep and the cattle were driven together, and at last all was ready.

The caravan left Ur. At first they moved northwest, along the river. They traveled slowly for five hundred

miles. At last they came to Haran, a city of Mesopotamia. And here the journey ended for a time, for the old father Terah, who was two hundred and five years old, was too feeble to travel farther. He could not go on. And so the family settled in Haran and remained there as long as Terah lived.

### HANDWORK

The family of Abraham probably traveled as the shepherd people of the East travel nowadays. They travel from one place to another with all their herds of cattle and flocks of sheep. They live in tents and carry with them all their household goods.

For the lessons on Abraham it will be interesting to represent on the sand table an encampment such as that of



Abraham's family. The first object to make for this encampment is the tent. These tents were really made of the skins of animals, but you can make them of paper. For each tent take a strip of heavy brown paper  $8\frac{1}{2}$  inches long, by 2 inches wide. Crease in the middle and also  $1\frac{1}{2}$  inch from each end. Take nine toothpicks, match sticks, or other pieces of wood. Three of these should be a little longer than the others. Use these as the supports for the center of the tent, and three of the others at each end. You can see how the tent was made by looking at the picture. Sometimes the skins of animals were hung as curtains back and front.

## NOTEBOOK WORK

Noah's son, Shem, was the ancestor of Terah, Abraham's father. Enter the names of Terah's sons in your notebook. Abraham married Sarah. Haran, who died before the family left Ur, had one son, Lot. Remember his name, for we shall have more about him later.

## MAP WORK

Draw in your notebook a map of the country of the Chaldees. Be prepared to put it on the blackboard. Trace the journey of the caravan to Haran.

## EXPRESSIONAL ACTIVITY

Abraham obeyed God, though he did not know all of God's plans for him. Let us this week try to obey our parents and our teachers, even though we do not always know why.

## MEMORY WORK

Learn by heart Acts 7:2, 3.

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SUNDAY SESSION

## THE CALL OF ABRAHAM

Genesis 12:1-9

## THE MEMORY VERSE

"In thee shall all the families of the earth be blessed."  
—Genesis 12:3b.

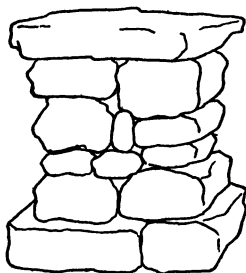
## THE LESSON STORY

The family of Abraham remained in Haran until the old father, Terah, died. Then again God's command came to Abraham, this time with a wonderful promise, "Get thee out of thy country . . . unto the land that I will show thee: and I will make of thee a great nation, and I will bless

thee . . . and in thee shall all the families of the earth be blessed."

Again Abraham listened to God's voice and obeyed. Again he ordered his shepherds and his herdsmen to gather together the flocks of sheep and cattle. The household goods and the tents were placed once more on the backs of the tall camels. Abraham and Sarah, his wife, and Lot, his nephew, were ready. The caravan started. Where they were going they did not know, but Abraham trusted in God. He knew that whatever God did for him would be best.

Slowly the caravan moved along. Nowadays a caravan of this sort will travel about twenty miles a day, and prob-



ably the family of Abraham moved at about this same rate of speed. Sometimes they stopped to let the flocks of sheep and cattle feed during the day, traveling at night when it was cooler. Sometimes they stayed for several days in one place, where there was good pasturage. But always they moved south, going in the direction that God told them to go. Perhaps they went through Carchemish, and through Hamath, and Damascus, said to be the oldest city in the world, for even in the long-ago days there were great trade roads through this city. At last they crossed the Jordan and came into the city of Shechem. And there, under a great oak tree, called the oak of Moreh, God came to Abraham and told him that this was the Promised Land—the land which should belong to him and to his children after him.

In Shechem Abraham built an altar to God, who had ap-



peared to him there. But for some reason he moved again, taking his family and his herds of cattle and his flocks of sheep to Bethel. There, too, he built an altar to God, but from there, too, he moved south, journeying on and on as God showed him the way. For Abraham was obedient, so obedient that the Bible calls him "the friend of God." He became the ancestor of the Hebrew race, who were the people chosen of God to tell of him to all the world and to carry on his worship through hundreds and thousands of years. Noah set before us an example of obedience. Abraham sets before us such an example, too. He did those things that God commanded him to do. He was obedient in every way. And so God rewarded him as he will reward all those who truly try to obey him and to do his commands, as long as the world shall last.

#### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

God blessed Abraham because he was obedient to his commands, and did those things which God wanted him to do. We Juniors of to-day should try to be obedient as Abraham was. God tells us what he wants us to do through his words, the Bible, and through our teachers in school and in Sunday school; through our parents and all others who wish for our good. We must try to do his will in every way.

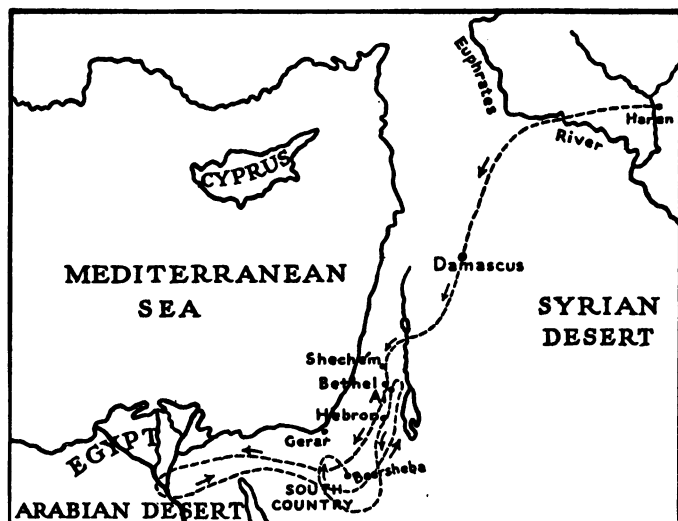
God has given to us the blessing which he promised to Abraham, for we of to-day in civilized America know the story of the life and death of Jesus, our Saviour. We have the blessing which God promised to Abraham. We should prove ourselves worthy of the blessing.

#### THE LESSON TRUTH IN YOUR LIFE

If you would follow the example of Abraham, be obedient to the command of God in whatever way it comes to you.

#### MAP WORK

See how many places mentioned in this lesson you can find on a Bible map and on a modern map of Bible lands.



### TRAVELING IN THE EAST TO-DAY

Every English pilgrim to the Holy Land, even the most reverential and the most fastidious, is delighted to trace and to record the likeness of patriarchal manners and costumes in the Arabian chiefs. . . . Such as we see them now, starting on a pilgrimage, or a journey, were Abraham and his brother's son, when they "went forth to go into the land of Canaan." "All their substance that they had gathered is heaped high on the backs of their kneeling camels. The slaves that they had bought in Haran run along by their sides. Round about them are their flocks of sheep and goats, and the asses moving underneath the towering forms of the camels. The chief is there, amidst the stir of movement, or resting at noon within his black tent, marked out from the rest by his cloak of brilliant scarlet, by the fillet of rope which binds the loose handkerchief round his head, by the spear which he holds in his hand to guide the march, and to fix the encampment. The chief's wife, the princess of the tribe, is there in her own tent, to make the cakes and prepare the usual meal of milk and butter; the slave or the

child is ready to bring in the red lentile soup for the weary hunter, or to kill the calf for the unexpected guest.

—STANLEY, "History of the Jewish Church."

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## EXPRESSIONAL SESSION

### HOW GOD KEPT THE PROMISE

Galatians 3:8, 9, 13, 14

#### SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

God promised to Abraham that in him all the nations of the world should be blessed. It was hundreds and hundreds of years before this promise was fulfilled, but at last the time came when Jesus Christ, the Descendant of Abraham, was born as a little child. In him the promise was brought to fulfillment. Jesus lived, and died on the cross for our sakes, and through his birth and life and death, all the nations of the world have been blessed. He is the Fulfillment of prophecy. His coming was the greatest blessing that the world has ever known.

#### THE CLASS PRAYER

Our Father in heaven, we thank thee that thy promise to Abraham has been fulfilled in the coming of Jesus Christ to the world. He is the Fulfillment of all that blessing and in him all the world is blessed. We thank thee for the gift of thy only Son to the world. In Jesus' name. Amen.

#### VERSES FOR USE IN THE MEETING

Matthew 1:1; Romans 4:9, 13; Galatians 3:6-9; James 2:21-24; Acts 7:2, 3; John 8:39, 58; Hebrews 6:13, 14; 11:9, 10; Psalm 105:42; Acts 2:38, 39.

#### HYMNS FOR USE IN THE MEETING

"How Firm a Foundation."

"Ancient of Days."

"The God of Abraham Praise."

"Come, Sound His Praise Abroad."

"The Lord Is King! Lift Up Thy Voice."

#### QUESTIONS FOR USE IN THE MEETING

1. What was God's promise to Abraham?
2. Why did God make this promise to him?
3. How long was it before the promise was fulfilled?
4. How was the promise fulfilled?
5. How has the blessing promised to Abraham been a blessing to the world of to-day?
6. How has it been a blessing to you?

#### TOPICS FOR DISCUSSION OR REPORTS

1. The Promise to Abraham.
2. The Promise to Us.
3. Why God Chose Abraham Through Whom to Give the Blessing.
4. How Abraham Is an Example to Us.
5. Modern Pioneers for the Sake of Religion.
6. Why the Pilgrims Left Their Homeland.
7. Why the Puritans, the Quakers, and the Huguenots Came to America.
8. Why America Is a Christian Nation.

#### TO READ IN THE MEETING

Abraham was the first pioneer for the sake of his religion. There have been many since his day who have left their homes and gone to a new land of which they knew nothing, for the sake of their religion.

In the first century A. D. Paul and Silas left the home church in Antioch and Syria and went as the first missionaries to strange lands.

In the sixth century Gregory of Rome saw some blue-eyed slaves for sale in the market place.

"Who are they?" he asked, and when he was told that they were Angles, he exclaimed, "Truly they are not Angles, but angels!" And so interested was he in their appearance that though he himself could not leave his home

in Rome, he sent a missionary to England to teach the Angles about the true God.

The Pilgrims, the Puritans, the Quakers, the Huguenots, all left their homes in Europe to come to strange America, in order that they might worship freely.

Governor Winthrop of New England left his home in England to come to America because he thought that the Puritans "had no place to fly to but the wilderness," where they might worship God. Like Abraham, Winthrop brought with him from his homeland large groups of people—over seven hundred people with their horses and cattle. The missionaries of to-day go out from their homes and teach the gospel in foreign lands.

And so the blessing promised to Abraham is carried on, until to-day in the twentieth century truly, through Christ—that is, through Abraham's Descendant—all the nations of the world are blessed.

CHAPTER VIII  
WEEK DAY SESSION  
THE LAND OF PROMISE

Genesis 13:1-5, 14-18

THE MEMORY VERSE

“All the land which thou seest, to thee will I give it.”—  
Genesis 13:15.

THE LESSON STORY

On and on moved Abraham and his caravan, always south until he came to the Land of Promise—Canaan. And in those days Canaan was indeed a land of promise, a land of wonderful possibilities, where grains and fruits of all kinds grew, where there were rich pasture lands for the herds and flocks of cattle which Abraham brought with him, where there were beautiful streams and snow-covered mountains and lakes filled with fish of many kinds. Canaan, or, as it was later called, Palestine, is a little country. It is just about the size of our State of New Hampshire, for its greatest width is about a hundred miles, and its length from north to south about one hundred and fifty miles. At the north is a great, snow-clad mountain, called Mount Hermon, and south of this there are two other famous mountains, Mount Ebal and Mount Gerizim. At the south, the land ends in the desert.

In this little Land of Canaan, there are four distinct divisions, or zones, which extend in parallel lines from north to south. First there is the narrow coast plain along the Mediterranean Sea. Just east of this, as you can see on your map, is the central plateau. This sinks gradually into the Plain of Esdraelon which rises ever higher as we go south until we reach the fertile hills of Samaria; as we go still farther south these merge into the hills of Judah. The third zone contains the Jordan River and the Dead Sea Val-



ley. The fourth zone includes the plateaus which extend east of the Dead Sea into the Arabian Desert.

Look again on your map, on page 76. A little below the center you will find Mount Ebal and Mount Gerizim, and between them you will find Shechem, where Abraham first settled in the Promised Land. A little later he moved south to Bethel, which, you see, is in the zone marked "Mountain Range." This zone is between two thousand and four thousand feet high.

The Land of Canaan does not touch the Mediterranean Sea, but it has two important inland seas—the Dead Sea, which has no outlet, and which is consequently salt, and the Sea of Galilee. These two seas are connected by the beautiful Jordan River. The two seas are only sixty-five miles apart, but because of its turnings, the river itself between the two seas measures nearly two hundred miles. The Dead Sea is the deepest depression in the earth's surface, for its surface is 1292 feet below the level of the Mediterranean and its bottom is 1300 feet below that. To the east rises the long mountain range of Moab; on the west there are also hills and cliffs, pierced every three or four miles by a narrow gorge. "These gorges are barren, except in their rocky beds, the only ways of passage up them, where a few trees live on the water that trickles out of sight beneath the gray shingle. The western range is bare, unbroken, menacing; and there are few places in the world where the sun beats with so fierce a heat."

But in the days of Abraham, the region near the Dead Sea was probably different from what it is to-day, for near it were five great cities, called "the cities of the plain." Two of these cities, Sodom and Gomorrah, were rich and prosperous, but very wicked. To-day no one knows exactly where they were, for they were destroyed in the days of Abraham, but their names have come down to us as terms of wickedness and sin through all the hundreds of years since the time of the patriarch.

It was this land which God promised to Abraham and to his descendants—Canaan, or Palestine, the Promised Land.

#### HANDWORK AND MAP WORK

For the lessons of the next few weeks it will be interest-



ing to make a relief map of Palestine. Abraham and Lot are making a home in the Promised Land, and you will be interested in learning about some of the places where they lived. Probably you know something about making relief maps from your day-school work, but you will find directions given below. To make a map of Canaan study the map on opposite page and practice on the sand table before you try to follow the directions. Your teacher will help you.

How to Make a Relief Map of Palestine: Take a cup of flour, a cup of salt, and a little powdered alum; mix into a stiff paste with warm water. Draw an outline map of Palestine on heavy cardboard. Most Bibles contain maps which show the elevations and depressions of the Holy Land. The hills and valleys of the land can be molded from these. When the maps are dry they can be colored with water colors, yellowish for the desert regions, green for fertile portions, blue for water areas. The cities can be indicated by white dots.

### NOTEBOOK WORK

On a new page of your notebook, draw an outline map of Canaan, putting in the places mentioned in last week's lessons and in this week's lessons.

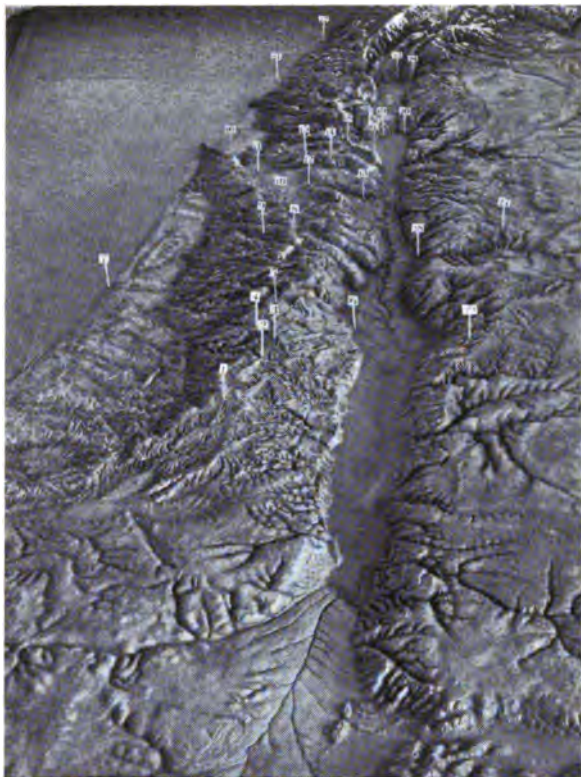
### EXPRESSIONAL ACTIVITY

Try this week particularly to be obedient and faithful in your work, remembering the example of the faithful Abraham.

### "THE GOD OF ABRAHAM PRAISE"

This hymn is a translation of the Hebrew Yigdal, which was written in the Middle Ages, but which is still contained in the Hebrew prayer books, and chanted in many synagogues in the world.

Our translation was made about the year 1770 by Thomas Olivers, a friend of Wesley, who brought to him the hymn one day, saying, "Look at this; I have rendered it from the Hebrew, giving it as far as I could, a Christian character, and I have called on Leoni the Jew, who has given me a



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**RELIEF MAP OF PALESTINE. FROM THE PALESTINE EXPLORATION SOCIETY**

The map we see here was modeled from charts prepared by the Palestine Exploration Society, but in order to render important points easily distinguishable, the vertical scale was made three and a half times as great as the horizontal scale. The numbered markers identify the following-named places:

- |                      |                          |                       |
|----------------------|--------------------------|-----------------------|
| 1. Hebron.           | 11. Plain of Esdraelon.  | 21. Tyre.             |
| 2. Bethlehem.        | 12. Mountains of Gilboa. | 22. Sidon.            |
| 3. Jerusalem.        | 13. Bethshan.            | 23. Dan.              |
| 4. Mizpah.           | 14. Mount Tabor.         | 24. Cæsarea Philippi. |
| 5. Bethel.           | 15. Nazareth.            | 25. Mount Hermon.     |
| 6. Jericho.          | 16. Carmel.              | 26. Damascus.         |
| 7. Joppa.            | 17. Tiberias.            | 27. Jerash.           |
| 8. Ebal and Gerizim. | 18. Mount of Beatitudes. | 28. Jabbok.           |
| 9. Samaria.          | 19. Capernaum.           | 29. Nebo.             |
| 10. Dothan.          | 20. Bethsaida Julius.    |                       |



synagogue melody to suit it; here is the tune, and it is to be called 'Leoni.' "

"The God of Abraham praise,  
Who reigns enthroned above;  
Ancient of everlasting days,  
And God of love:  
JEHOVAH! Great I AM!  
By earth and heaven confessed;  
I bow and bless the sacred name,  
Forever blessed.

"The God of Abraham praise,  
At whose supreme command  
From earth I rise, and seek the joys  
At his right hand:  
I all on earth forsake,  
Its wisdom, fame, and power;  
And him my only portion make,  
My Shield and Tower."

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## SUNDAY SESSION

### GIVING LOT FIRST CHOICE

Genesis 13:6-13

#### THE MEMORY VERSE

"Let there be no strife, I pray thee, between me and thee."  
—Genesis 13:8.

#### THE LESSON STORY

After Abraham and his family reached Canaan there was a famine in the land and they moved still farther on, to Egypt. There they remained until the famine was over. All the time the flocks and herds were increasing. All the time Abraham and Lot, his nephew, were becoming richer. They possessed not only cattle, but silver and gold, also. When the danger of famine was past, they returned to Canaan and settled in the place where Abraham had pitched his tent in the beginning of his stay in Canaan—that is, near Bethel, where he had built an altar to Jehovah and had worshiped him.

With all the great and rich land of Canaan before them, you would think that Abraham and Lot would have been able to live peaceably and happily. But "the land was not able to bear them, that they might dwell together: for their substance was great."

The herdsmen who had charge of Abraham's cattle and those who had charge of Lot's cattle began to quarrel.

"Your sheep and oxen are getting the best pasturage," the herdsmen of Abraham would say to those of Lot. And Lot's men would laugh, to think that they had gotten the best place first. Finally they began to quarrel, and even to fight among themselves. There was no peace in the great tents, for the men were always arguing and fighting.

Abraham saw that something must be done. He was older and wiser than Lot. He was the chief. He might have said to his nephew: "God has given me all this land. It is to belong to me and to my children and to my children's children, forever. God has promised this. You will have to find another home for yourself."

But Abraham was not that sort of man. He was reasonable. He was a faithful follower of the true God. He did not want to quarrel and fight with his nephew. So one day he spoke to Lot, and invited him up to a hilltop where, before their eyes, a glorious view of the land lay before them. They were on a hill near Bethel. To the east lay the rich plain of the Jordan, well watered, "like the garden of Jehovah." There lay two great cities, Sodom and Gomorrah, like the city of Ur which they had left behind. Through the valley lay the great trade routes, leading to Egypt, and to Mesopotamia. It seemed to Lot that this was the part of the land which he should choose. His uncle might have what was left.

Lot was selfish. He was inconsiderate. As the younger man, who owed everything to his uncle, he should not have accepted Abraham's generous offer; he should have left the decision to Abraham. But he did not. He took what seemed to him the best part of the country—the plain of the Jordan. He and his family and his herdsmen, his sheep and his cattle and his oxen, moved eastward, nearer and nearer to the cities of the plain, until at last he pitched his tent close to

the city of Sodom whose people were "wicked and sinners against Jehovah exceedingly."

But Abraham remained in the Land of Canaan. He had done right in avoiding a quarrel with his nephew, and God was pleased with him. Again God gave to him the promise that all the land, north and south, east and west, should some time belong to him and to his family, and that his children and his children's children should be so many that no man could count them any more than he could count the particles of the dust of the earth. Again God told Abraham to go through the land, to explore it, and again Abraham and his family and his caravan moved, until at last they pitched their tents under the oaks of Mamre, near the city of Hebron. Here Abraham again built an altar to Jehovah. He trusted God and tried in every way to do God's will.

#### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Abraham saw that it would not be possible for his herdsmen and the herdsmen of Lot to live in peace. He did not quarrel with his nephew. He settled the matter by giving the choice to Lot, even though he was older than Lot and should rightfully have had the first choice. When you see that you are in danger of quarreling with one of your friends and playmates, what do you do? Do you stick up for your own rights, or do you give the other person the first choice? Are you generous or are you selfish? If you are like Abraham, you will be generous and kind, even though you know that you have the right to the best.

#### THE LESSON TRUTH IN YOUR LIFE

Abraham was a peacemaker. Although he lived hundreds of years before the days of Jesus, he was an example of those whom Jesus meant when he said, "Blessed are the peacemakers." We, too, shall be blessed if we try to keep from quarreling and live at peace with all those whom we meet.

#### HANDWORK

Make on the sand table a relief map of the country which Abraham and Lot saw before them as you imagine it to have

been. Then represent the places where they were living at the end of the lesson. Represent the plain of the Jordan by leveling off a part of the sand. Represent the cities of Sodom and Gomorrah, and Lot's encampment near Sodom. Then put at some distance away the encampment of Abraham. Near this site, have trees to represent the "oaks" of Mamre. Leave the scene on the sand table until next week, or longer.

### A VIEW OF THE PROMISED LAND

The following description of Canaan is taken from George Adam Smith's "Historical Geography of the Holy Land," though the view described is the view from Mount Ebal, and not from the place where Abraham gave to Lot the first choice, it gives to you a picture of some of the things that they saw before their eyes. Ebal is near Shechem, or Nablus, where Abraham settled first when he went to the Promised Land, Genesis 12:6.

"The view from Ebal virtually covers the whole land. . . . All the four long zones, two of the four frontiers, specimens of all the physical features and most of the famous scenes of history are in sight. . . .

"Looking south, you have at your feet the pass through the range, with Nablus; then over it the mass of Gerizim, with a ruin or two; and then twenty-four miles of hilltops, at the back of which you dimly discern a tower. That is Neby Samwil, the ancient Mizpeh. Jerusalem is only five miles beyond, and to the west the tower overlooks the Shephelah. Turning westwards, you see—nay, you almost feel—the range letting itself down, by irregular terraces, on to the plain; the plain itself flattened by the height from which you look, but really undulating to mounds of one and two hundred feet; beyond the plain the gleaming sandhills of the coast and the infinite blue sea. . . . Turning northwards, we have the long ridge of Carmel running down from its summit, perhaps thirty-five miles distant, to the low hills that separate it from our range; over the rest of this the hollow that represents Esdraelon; over that the hills of Galilee in a haze, and above the haze the glistening shoulders of Hermon, at seventy-five miles of distance. . . .

"The view is barer than a European eye desires, but soft-

ened by the haze the great heat sheds over all. . . . The hills are brown, with here and there lighter shades, here and there darker. Look through the glass, and you will see that the lighter are wheat-fields ripening, and the darker are olive groves, sometimes two miles in extent, not thickly planted like woods in our land, but with trees wide of each other, and the ground broken up beneath. . . . Near us the only great trees are the walnuts and sycamores of Nablus, immediately below. . . . Anciently more villages would have been visible, and more corn, with vineyards where now ruined terrace walls add to the stoniness of the hills."

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## EXPRESSIONAL SESSION

### SETTLING A QUARREL

Luke 6:29-33

#### SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

Abraham, in his treatment of Lot, set before us an example of a good way in which to settle a quarrel. He gave to Lot the first choice. He loved him better than he loved himself. Jesus, too, in the New Testament, shows us ways of avoiding quarrels. "Love one another," he says. "If thy brother sins against thee, forgive him seventy times seven times." The best way to avoid quarrels or to settle quarrels is to love others, to try to see their point of view, to give up our own way, and not to be stubborn. Even when others are wrong and we are right, we must be generous and kind, always following the examples given to us in the Bible.

#### THE CLASS PRAYER

O Jesus, thou hast told us to love one another, and to be kind to one another. Help us to do as thou wouldst have us to do. We ask in thy name. Amen.

#### VERSES FOR USE IN THE MEETING

Psalm 133; Proverbs 15:1; Matthew 5:9; ch. 6; John



13:34, 35; Romans 12:10; I Corinthians 13:4-8; Ephesians 5:2; Hebrews 13:1.

### HYMNS FOR USE IN THE MEETING

"Love Is Kind."

"Dear Lord, Each Selfish Thought We Think."

"Father, Lead Me Day by Day."

### QUESTIONS FOR USE IN THE MEETING

1. How did Abraham settle the quarrel between his herdsmen and those of Lot?
2. How did he avoid a quarrel with Lot?
3. How can a Junior of to-day avoid quarrels?
4. How can a Junior of to-day help to settle quarrels?
5. What did Jesus say about peacemakers?
6. What is the Golden Rule?
7. Can you avoid quarrels by obeying the Golden Rule?

### TOPICS FOR DISCUSSION OR REPORTS

1. Abraham and Lot.
2. The Golden Rule.
3. How Abraham Kept the Golden Rule.
4. How Juniors Can Keep the Golden Rule.
5. "Blessed Are the Peacemakers."
6. Giving Others the First Choice.

### TO READ IN THE MEETING

There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to your life will flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

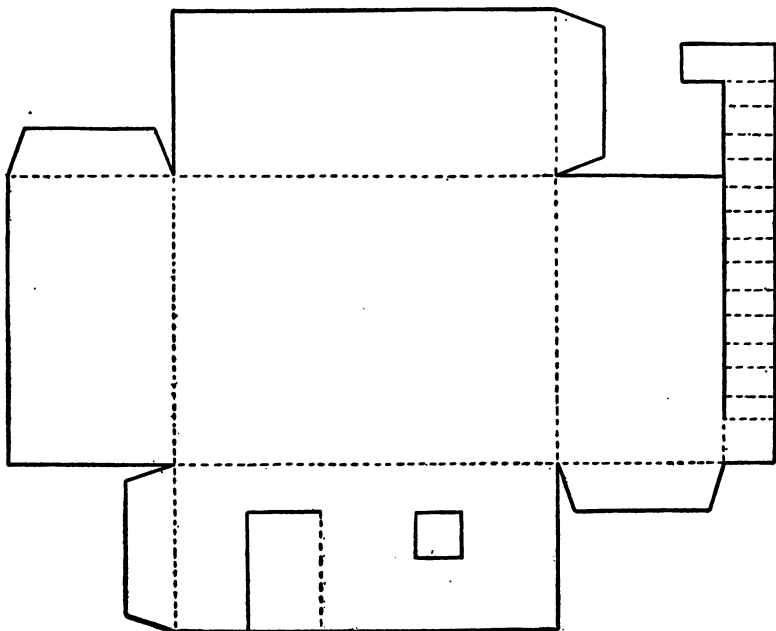
—MADELINE S. BRIDGES.

The "Golden Rule" was called by that name because gold is one of the most precious things in the world, and the

teachings of this verse are one of the most precious things in the world.

There is a "Silver Rule," which says, "If good is done to you, do good in return," and an "Iron Rule," which says, "If evil is done to you, do evil in return." Do you think that anyone should keep the Silver Rule or the Iron Rule?

If everyone in the world kept the Golden Rule, everyone in the world would put others first, and there would be no more quarrels, no more wars.



Juniors in school can keep the Golden Rule by treating their teachers and the other pupils as they would want to be treated if they were in the place of the teacher or of the other pupils. If your neighbor cheats in arithmetic, what would you want "you" to do, if you were the teacher? What would you want "you" to do, if you were your neighbor?

CHAPTER IX  
WEEK DAY SESSION  
THE BATTLE OF FOUR KINGS AGAINST FIVE

Genesis 14:1-12

THE MEMORY VERSE

“There is no restraint to Jehovah to save by many or by few.”—I Samuel 14:6.

THE LESSON STORY

“The soldiers of the enemy are coming! The army of the four kings is drawing near!” called one of Lot’s herdsmen as he rode up to the tent door one morning. “Get ready to escape! Flee to the city for safety!”

What a hurried gathering together of household goods there was! Quickly they packed up all their possessions, and loaded the tents on to the great camels. Quickly they rode into the city of Sodom, for Lot and his family and his herdsmen had moved their tents nearer and nearer to the great city until now they lived as close to it as they could, with their flocks and great herds of sheep and cattle.

The city of Sodom and the city of Gomorrah near by were in a region which was under the rule of five kings. But these five kings themselves were only vassal kings; that is, they ruled under direction from four great kings of Asia. For twelve years everything had gone quietly. Then the five kings rebelled against the four kings. Quickly the four kings had gathered their great armies. Across the country, over the desert, they marched, southwest, until they came to the place called “the vale of Siddim”—a place which students of geography and history cannot find now, and which they think has been hidden under the waters of the Dead Sea. At that time it was a marshy place, low and full

of "slime pits" which proved death traps to any soldiers who were caught in them.

Here, in the vale of Siddim, a great battle was fought—four kings against five. But the five kings were beaten. Their men were lost in the marshes. Those soldiers that were left fled to the mountains, and Sodom and Gomorrah were unprotected before the onrush of the enemy.

Quickly the army of the four kings moved forward. Quickly the soldiers entered Sodom and Gomorrah. They carried away many of the inhabitants of the city, and their goods and possessions. Among those whom they took was Lot, the nephew of Abraham, together with all his family and his goods. How sorry Lot must have felt that he had gone to the wicked city of Sodom! How sorry he must have felt that he had left his uncle Abraham! He had chosen to live near a wicked city, and he was suffering the result of his choice.

#### SOMETHING ABOUT THE NINE KINGS

1. Am' rä-phel, King of Shi' nâr. This name is another name for Hammurabi, one of the great kings of Babylonia, which was also called Shinar. Those men who have explored the ruins found in Babylonia and Assyria tell us that Hammurabi was one of the greatest kings of Babylonia. Read in Chapter VII some things about his times.

2. Ar' i-och, King of El-la'sâr. We do not know anything about this king. Ellaser was a place in or near Babylonia.

3. Ched-or-la-o' mer, King of E' lam, was head of the expedition. Elam was a country bordering on the Tigris River. This king has been identified as an overlord of Babylon.

4. Ti' dal, King of Go' im. About this king we know nothing. These four kings formed an alliance. They were kings of great countries, and probably had great armies.

The five kings were not so powerful as the four kings were. Their names were as follows:

5. Bé ra, King of Sod' om.

6. Bir' sha, King of Go-mor'rah.

7. Shi' nab, King of Ad' mäh.

8. Shem-e' ber, King of Ze-boi' im.
9. The king of Be' la (or Zoar) whose name is not given.

### HANDWORK

In connection with this series of lessons, make a model of an Oriental city on the sand table. Each pupil in the Department may make a flat-roofed house, following the model given on page 85. Group these houses in the city, and make a wall around it. For this lesson put the tents of Lot's encampment just outside the city walls, and plan the attack on the city.

### MAP WORK

The four kings moved from the Euphrates down the east side of the Jordan River, as far as the Gulf of Akaba. Trace their journey on the map. From there they marched back to the vale of Siddim, where the battle of the lesson took place.

### NOTEBOOK WORK

Enter the names of the nine kings in your notebooks.

### MEMORY WORK

Learn the last verses of the Memory Hymn:

"He by himself hath sworn,  
I on his oath depend;  
I shall, on eagle's wings upborne,  
To heaven ascend:  
I shall behold his face,  
I shall his power adore,  
And sing the wonders of his grace  
For evermore.

"The whole triumphant host  
Give thanks to God on high;  
Hail, Father, Son, and Holy Ghost!  
They ever cry:  
Hail, Abraham's God and mine!  
I join the heavenly lays;  
All might and majesty are thine,  
And endless praise."

## EXPRESSIONAL ACTIVITY

If there is anyone in your class or in your school who has been unkind to you or who has hurt your feelings, try this week to be doubly kind to him. Sunday's lesson will tell you how you will be following Abraham's example, if you do this.

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## SUNDAY SESSION

## ABRAHAM'S RESCUE OF LOT

Genesis 14:13-16

## THE MEMORY VERSE

"A friend loveth at all times;  
And a brother is born for adversity."—Proverbs 17:17.

## THE LESSON STORY

Abraham was sitting comfortably in his tent door, in the shade of the great oak trees of Mamre. To the north of him a great battle had been raging, but Abraham and his family and his herdsmen knew nothing about what had happened. His flocks and herds were grazing in the fields. There was plenty of pasture for all, and he and his neighbors lived in peace and plenty, far away from the battle in the north.

But suddenly, as he looked across the peaceful hillside, there was a stir. There was something happening! It seemed that his men were hurrying toward the great tent where he was. Yes, a stranger was coming. His men were bringing the stranger, and they all seemed very much excited.

"News! News, master!" they cried. "Here is a stranger who tells us of a great battle!"

"Give him food, Elieazer, and let him tell his story in peace," said the master. "Let him eat and rest, first, and then we will hear his news." (That is the law of hospitality in the East. Guests must be given food and made comfortable first, before they are asked for information.)

But this man did not want to wait.

"I have escaped from a great battle," he said, "the battle of four great kings against five. And the four kings from the East were victors, O my master, and they have destroyed the armies of the kings of Sodom and Gomorrah. They have taken captive your nephew Lot and his wife and his daughters and his herdsmen, and all his possessions."

You would have thought, perhaps, that Abraham would have said: "Well, it serves Lot right. He should have stayed with me." But he did not. Quickly he called together his friends, and they gathered all their men trained for war. It was only a force of three hundred and eighteen men—a little force to go out against the warriors of Babylon and Assyria, but God was with them. They followed the victorious army on and on until they came almost to Damascus. And there Abraham and his men, with God's help, managed to rescue Lot and his family and to get back all the spoil which had been taken away. God helped Abraham, for he was his faithful friend.

Quickly they turned south again, carrying back the rescued people to their homes, and you can imagine what rejoicing there must have been everywhere along the way. And as for Lot, you would have thought that he must have been doubly grateful to his uncle Abraham and sorry for his sins. Perhaps he was a better man after that, but he continued to live in the wicked city of Sodom, where he became one of the leading men. He did not learn thoroughly the lesson of avoiding bad company. He stayed in the city of the wicked.

#### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Lot's association with the wicked people of Sodom led him into difficulties. That is always the way. "Evil companionships corrupt good morals," the old proverb tells us. If you play with bad boys and girls, you yourself are apt to become a bad boy or a bad girl. Sometimes, even when you are not to blame for something unpleasant that happens, you are blamed because you usually are with the group who gets into mischief. If you never go with the group, no one blames you.

Abraham was kind and generous. He forgot how selfish Lot had been. As soon as he heard that his nephew was in trouble, he hurried to help him. Do you ever say, "Nellie was so mean yesterday that I won't play with her to-day, or help her with her arithmetic problem?" If you are about to say something like that, just think of how Abraham treated Lot.

The Bible tells us that it does not matter to God whether the battle is fought with few men or with many. "There is no restraint to Jehovah to save by many or by few." God gives the victory to those who are striving for the right. Don't be afraid to be right with the few. Remember the story of Noah and the ark. Abraham was brave. He knew that his force was little, but he started out boldly against the great armies of the kings of the north. He had courage for the right.

#### THE LESSON TRUTH IN YOUR LIFE

Have you tried this week to be generous and kind to some one who you thought had been unkind to you, as you were asked in the last lesson? That is one way in which you can show the lesson truth in your life. "Be ye kind one to another."

#### GUY THE CRUSADER

A long, long time ago, in one of the smiling valleys of France, there was an old castle. It was built all of stone, and its threatening appearance stood out in strong contrast to the sunny meadows and green hillsides which lay around it. In this castle, or *chateau*, as the French call it, there lived a knight, Sir Hugh Des Fontaines, with his wife and their little son Guy. Guy was a sturdy little fellow, and from his earliest years was fond of wandering about in search of adventures. When he was but ten years old, there was not a precipice, cave, or boulder in all the country round that he did not know and had not visited.

When Guy was twenty-five years old, he was the finest young man in all the countryside. He was tall and slender, and so graceful in all his movements that he never seemed to be obliged to make an effort. He had long yellow hair,



that flowed down over his shoulders. That seems strange nowadays; but at that time all the young men wore their hair so, and if they had seen you and me they would have thought us perfect frights. Guy looked very grand, I can tell you, when he went about over the country dressed from head to foot in shining armor, and mounted upon a fine black war horse.

Now, at this time there was a great excitement throughout France, and it was caused by the preaching of Peter the Hermit. He was small and insignificant-looking, but somehow his preaching set everyone crazy. He told of how the pilgrims who traveled to Jerusalem were plundered, beaten, yes, and sometimes killed outright, by the Saracens who had possession of Palestine. Then he told how it was the duty of every good Christian to save the Holy City, the place where our Saviour had lived, out of the hand of the infidel. And his enthusiasm would take such hold of his audience that they would throw up their caps and shout, "God wills it!" and many of them would go home and make their preparations to go on the long journey to Palestine—the crusade, as it was called—and leave their dear wives and children, so that they might redeem the Holy City.

Now, Guy was a young man, and easily excited; so, when the others threw up their caps, Guy, who had come a long way to hear Peter, threw up his cap too, and cried, "God wills it!"

When he reached home he had a long talk with his father. Sir Hugh said that he himself was too old now to go off on such a wild expedition; but it would please him very much if Guy would go, to keep up the honor of the family—though he was loath to part with his son. So Guy went. He spent a week in preparations; then he bade good-by to his father and mother, and started forth at the head of fifteen men at arms, some of whom had been his playfellows in the days of the wooden shields. They rode eastward to join Godfrey of Bouillon, who was to lead the Christians against the unbelievers.

It was a long time before the great army was ready to set out; but at last they began their march, with trumpets sounding and standards flying. For the first few days it was a triumphal journey; then it began to grow tedious and finally

wearisome. Every morning Guy had to raise his aching limbs from his resting place—generally the ground—mount his great, black horse, which was as tired as he, and ride wearily on. There was a great deal of complaining; the food was bad, the weather was bad, the roads were bad; but Guy would not find fault, for he felt that they were going on the Lord's errand, and who was he, to complain of the weariness of the journey on which the Lord had sent him? And when he thought of these things, his heart grew lighter, and his tired limbs seemed more supple, and the sky brighter. Then the hearts of the weary crusaders who rode near him would be gladdened when they saw his cheerful bearing and pleasant smile.

Finally they reached Jerusalem. As the great host came in sight of the Holy City, they bowed the knee in silent adoration of their Maker. The next day they began the attack. Fierce was the assault, but fiercer still the defense. The Saracens fought like madmen, and by night they repaired the breaches made by day. So the hot summer days went by, until one evening Godfrey heard that the enemy were soon to receive reinforcements. That night he sent word all through the camp that a final attack was to be made the next morning, and that on the morrow they must conquer or die. All evening Guy's squire sat polishing up the armor that was so bright when they left home and which had grown so tarnished and indented now; and then he and Guy went to sleep.

Next morning the sun rose bright and clear, and was reflected in the shining armor of the crusaders. The whole force advanced on different sides to storm the city. Well might the Saracens tremble when they saw the Christians marching against them, for this time the watchword was, "Conquer or die!" Guy rode in the van. He was a veteran warrior now; but to-day he felt something of the awful excitement which possessed him before his first battle. This day was to decide the fate of the Christian army; and Guy, with the rest, made up his mind that he would sleep in Jerusalem, or that the stars would shine down that night upon his dead body as it lay stretched upon the plain.

At a point about a furlong from the city all the riders dismounted, and the serried mass of crusaders under Godfrey

marched steadily forward on foot toward a great breach in the wall. There was the main point of attack, and the Saracens were there in force to keep the Christians out. On rushed Godfrey against the living mass of the enemy; on rushed Guy, whirling his great sword above his head. There was a shock, a pause, and the baffled Christians fell back, only to charge again and yet again. Higher and higher rose the sun. The heat was intolerable, but still the fighting kept on—the Christians now rushing fiercely upon the enemy, now pressed backwards in disorderly retreat.

All at once there was silence in the Christian ranks. Everyone was quiet, for Godfrey was about to speak. "Soldiers of the cross!" he cried in a voice like a trumpet, "shame on you! Will you leave the Holy City in the hands of the unbelievers? No! One last charge, and Jerusalem, the city of our Lord, is in our power!" Then turning and brandishing his sword, "God wills it!" he cried, and rushed against the enemy. "God wills it!" cried Guy, and, leaping up, he gripped his sword and started in pursuit. After them came the mighty Christian host with new vigor and renewed strength.

Godfrey was one of the first over the wall, and Guy was close upon him. Then another rushed over, and then another, and more and more. Look to yourselves, brave Saracens, or you have lost the day! Ah! they could not withstand that onset. Some fled, some stood for a moment, only to be cut down by their pursuers. The wretched creatures, huddled together in the midst of the city, were like lambs given up to the slaughter. Guy did not like such work; he desisted.

So at last the battle was won. Godfrey of Bouillon stood leaning on his sword with his chief men about him, taking counsel for what should happen next.

"It has been a hard-fought battle," said old Raymond of Toulouse. "That was no easy victory."

"No," said Godfrey; "and had it not been for yonder young man," pointing to Guy, who stood near, "and a handful of others like him, we should not be here now. What say you, Des Fontaines; is it not true?"

"It was not I, or the like of me, that decided the battle," said Guy, gravely. "It was the will of God."

And all the crusaders standing about, young and old, bowed their heads, and said, "Amen!"

—Selections from "Guy the Crusader," by Edward Everett Hale.

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## EXPRESSIONAL SESSION

### BEING FAIR TO OTHERS

Genesis 14:17-24

#### SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

Abraham was faithful to God, and he was faithful also to his friends. He was generous in his treatment of Lot. He was generous in his treatment of others.

When he returned home after the rescue of Lot, he brought with him many people and much spoil from the enemy—the possessions which they first had carried away from the people of Canaan. The king of Sodom met Abraham and another king, Melchizedek, King of Salem. Melchizedek blessed Abraham in the name of the true God, and Abraham gave to him one tenth of all that had been won in battle.

Then the king of Sodom came to Abraham. He suggested that he send the people back to their homes, but keep all the trophies of war. But Abraham had not fought for booty. He had fought to rescue his nephew. He would not accept for himself even a shoe latchet, except the food that they had eaten. He asked that a portion be given to his friends and neighbors from near Hebron, but he himself refused any share. Again he showed that he was fair and generous to others, you see, and unselfish himself. He set an example before us, for us all to follow. He was obedient; he was faithful; he was kind; he was fair; he was generous. Let us pray that we may be like him.

#### THE CLASS PRAYER

Our Father in heaven, we want to be like Abraham, obedient and kind and generous. Help us to follow the

example that he has set before us in all these ways. We ask in Jesus' name. Amen.

#### VERSES FOR USE IN THE MEETING

Proverbs 4:18; 10:6, 7, 20; 20:7; Matthew 5:44; 7:12; Luke 6:27, 28, 31; Romans 8:31; Ephesians 4:32; Philip-  
pians 4:8; I Timothy 6:12.

#### HYMNS FOR USE IN THE MEETING

- "Can I See Another's Woe?"
- "Be with Us, O Father."
- "I Live for Those Who Love Me."
- "Love Thyself Last."
- "Rescue the Perishing."

#### QUESTIONS FOR USE IN THE MEETING

1. In what ways was Abraham fair to others?
2. In what ways was he more than fair?
3. Who was Melchizedek? Find another place in the Bible where Melchizedek is mentioned. Hebrews 5:10; 6:20; 7:1-6.
4. How can you be fair and generous to others in your school life?
5. How can you be fair and generous to those at home?
6. Will you try to follow Abraham's example this week?

#### TOPICS FOR DISCUSSION OR REPORTS

1. The Story of Abraham's Rescue of Lot.
2. Melchizedek.
3. Sharing the Spoils.
4. Playing Fair in Our Lives.
5. How Juniors May Play Fair.
6. Fighting Others' Battles.
7. How We Should Treat Those Who Have Been Un-kind.

#### TO READ IN THE MEETING

Jesus said that we should forgive those who have offended us "seventy times seven." This does not mean just four

hundred and ninety times, but more times than we can number.

King Saul sought the life of David after David had tried to help him in every way. And yet when David had a chance to take Saul's life, he spared him because he thought that God's anointed king was sacred. David was forgiving and obedient.

When Jesus was on the cross, he said of those who crucified him, "Father, forgive them; for they know not what they do." He was the greatest Example that the world has ever known of fairness and generosity to others.

CHAPTER X  
WEEK DAY SESSION  
HOSPITALITY IN BIBLE LANDS

Genesis 18:1-8

THE MEMORY VERSE

“Be tenderly affectioned one to another . . . given to hospitality.”—Romans 12:10, 13.

THE LESSON STORY

Even to-day in Eastern lands the manners and customs of the people are very much like those of hundreds and hundreds of years ago. So, if we can see how the Arab sheik of to-day lives, we can tell something of the way in which Abraham lived so many centuries ago.

Imagine the group of great black tents of the rich chieftain—the tents in which the master slept and ate, and those in which his servants and tribesmen—hundreds of them—lived. Read the lesson passage. Then read the description of a visit to a modern Bedouin chieftain, or sheik, and you can picture to yourself how Abraham lived. It is a life of peace and comfort, though it is a very different life from what we know in America to-day. The account is from “Oriental Social Life,” by H. Clay Trumbull.

“As our party neared the tents, with the intention of passing to the north of them, I observed a Bedouin woman with a bulky cloth bag, or sack, upon her shoulders, the bag oozing moisture as if its contents were liquid. I reined up my horse, in order to see how it was that water was being carried in a cloth bag. In answer to my question I was told that the bag contained leben, or thickened milk [butter], which is a staple article of diet among the pastoral peoples of the East. But that question of mine had put me into a new relation with the Bedouin there. It had brought our

party within the scope of the tribe's hospitality, as I quickly had occasion to realize.

"The Bedouin sheik was sitting in the entrance way of his tent, as Abraham was accustomed to sit in his day. And the sheik's tent was designedly nearest the traveled way, in order that he could be on the watch for stranger guests. Seeing a party of travelers stop in the vicinity of his tribe, he arose from his place and came forward, with all the dignity of bearing and courtliness of manner of the true Arab chieftain, to ask them to honor him by alighting and accepting the hospitality of his tent. To have declined this invitation without a good and sufficient reason would have been a positive rudeness on our part, as Orientals view it. Therefore we dismounted, and were conducted to Sheik Mossa's tent."

Then, the traveler goes on to say, the best rugs were spread on the ground just inside the entrance of the tent, of which the rear curtain, or flap, was raised so that the visitors might have all the fresh air possible. The sheik called his wife who was just behind the tent flap which separated the woman's part of the tent from the men's part. Here she could hear what was said without herself being seen. The sheik told her to hasten and bake a cake of bread for the visitors, as Abraham, hundreds of years before, bade Sarah have bread prepared for the three guests who came to their tent.

The sheik continued his hospitable preparations. He prepared coffee; he gave the guests curdled milk, or "butter," as the Bible calls it. The first cup of coffee was poured reverently to the ground as an offering to God. Then, while the sheik stood by, watching to see that everything was done in order, each guest received two cups of coffee.

Meanwhile the sheik had asked the permission of the guests to slay a lamb for them, to be eaten with the bread that his wife was getting ready, but this would have taken too much time, so they refused his invitation. As they departed, he thanked them as if he alone had been honored by their visit. At last, kissing and pressing his forehead to the hands of his guests, he let the travelers go, giving them a profound salute as they rode away.

So, in the East to-day there are many customs of hos-



pitality much like those of Bible times. As you read over your lesson passage, compare these modern customs with those given there, and see in what ways Abraham was like the old sheik described by the modern traveler in the same part of the world.

### HANDWORK

Continue the work begun last week of making the city of Sodom on the sand table.

### NOTEBOOK WORK

For your notebook, trace or draw free-hand the tent given in Chapter VII. See if you can find in a magazine a picture of a tree whose size is in proper proportion to the tent. Across a new page of your notebook, draw a line to represent the sky line. Color the lower part of the page to represent the ground, and make the upper part dark, like the night sky filled with stars. Paste on the page the tree, which will represent the oak tree under which Abraham had his tent, and put under the tree the tent which you have drawn. Make this poster page of your notebook as attractive and interesting as possible.

### MAP WORK

Work on your relief map of Palestine.

### EXPRESSIONAL ACTIVITY

Try to show hospitality this week. If there is a visitor in your home, do something that will show you are glad to have him there.

### MEMORY WORK

“GUIDE ME, O THOU GREAT JEHOVAH”

Here is another famous hymn to learn. It was written originally in Welsh by William Williams. In 1771 the first verse was translated into English by Rev. Peter Williams, and in 1772, the original author finished the translation and added a fourth verse. Few English hymns are so well known.

"Guide me, O thou great Jehovah,  
Pilgrim through this barren land;  
I am weak, but thou art mighty,  
Hold me with thy powerful hand.  
Bread of heaven,  
Feed me till I want no more.

"Open now the crystal fountain,  
Whence the healing stream doth flow;  
Let the fire and the cloudy pillar  
Lead me all my journey through:  
Strong Deliverer,  
Be thou still my Strength and Shield."

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## SUNDAY SESSION

### ABRAHAM ENTERTAINING ANGELS

Genesis 15:1, 2, 5; 18:9, 10

#### THE MEMORY VERSE

"Forget not to show love unto strangers: for thereby some have entertained angels unawares."—Hebrews 13:2.

#### THE LESSON STORY

The sun was blazing bright in the blue Eastern sky, for it was the hottest part of the day. Again Abraham sat in the door of his tent, which was pitched by the oaks of Mamre, near Hebron. As he sat there he must have been thinking of God's words to him, for again God had come to him and again had repeated to him that wonderful promise which he had made when Abraham set out from Haran, Genesis 12:1-3, and when he had first settled in the Promised Land, Genesis 13:14-16. This time God had said to him: "Fear not. I am thy shield. Look now toward heaven and number the stars, if thou art able to number them. So shall thy children be."

Abraham was sure that God would fulfill his promise, though as yet he and Sarah had no child. He trusted in God's plans for him and for his family.

As he sat there at his tent door, something caused him to look up. And there, approaching him, were three men,

strangers to him. As was the custom in those days, he hurried to meet them. He bowed low to the earth, and invited them in to rest and enjoy his hospitality—water, to wash their feet, shade from the burning sun under the great oak tree, food to strengthen them.

As the three men accepted the invitation Abraham hurried to Sarah. "We have guests," he said. "Make ready three measures of fine meal, knead it, and make cakes."

Then he quickly took one of the best calves from the herd and gave it to a servant to be killed and prepared. He provided butter and milk, too. He was truly a generous host and was making generous preparations for his guests.

Sarah and the women ground the grain between the round stone millstones; mixed the bread in queer, wooden troughs and made thin cakes of it. The servants prepared the meat,



which was a delicacy not eaten every day. In the meantime the visitors rested in the cool shade. When the food was ready, the guests sat in a circle on the ground under the tree. Abraham placed before them the food which he had provided—the flat cakes, the calf roasted and served whole, so that each guest could tear from it with his fingers the piece he desired, the butter, and the milk. Abraham himself did not eat with the guests. He "stood by" to do them honor, and to see that each received what he wanted. Sarah remained in the tent, for no woman had a share in such a feast.

At first Abraham thought that his guests were men, but

as they talked he found that God was talking to him through these messengers.

"Where is Sarah thy wife," one of them asked him, and Abraham answered, "in the tent."

Sarah, listening, must have listened harder when she heard her own name. She did not know as yet that the men were speaking of God. When she heard them say, "Sarah thy wife shall have a son," at first she did not believe them, and laughed.

But this was just one more way in which God repeated his promise to Abraham, his friend, who, in entertaining strangers, had entertained the messengers of the God whom he loved and served. The time was drawing closer when God was going to fulfill the first part of his promise that through the descendants of Abraham all the people of the world should be blessed.

#### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Abraham showed true hospitality in providing for his guests. The food that he prepared was plentiful and of the best quality. When we have opportunity to be hosts, we, too, should give our best to our guests. If a friend of your own age comes to play with you, give him the choice of what games are to be played. Give him the first choice of your playthings.

If the friend who comes to visit you is older than you are, you should be still more careful to be generous and thoughtful. Go on errands for an older guest. Try always to be polite and obedient and to keep quiet if mother and father are having a good visit with company. Don't interrupt a conversation of older people. Try in every way to make the guest have a good time, and then you will be following Abraham's example.

Is there a new boy in your class at school? Of course he feels strange. Remember the Golden Rule and try to make him feel at home. Put yourself in his place.

#### THE LESSON TRUTH IN YOUR LIFE

God wants his followers always to be kind to others. One way of being kind is to be hospitable to guests, and to do

all that we can do for them. Perhaps we may not be entertaining angels, as Abraham did, but we should remember the words of Jesus, "Inasmuch as ye did it unto one of these . . . ye did it unto me."

### HOW THE GREAT GUEST CAME

BY EDWIN MARKHAM

Before the cathedral in grandeur rose,  
At Ingelburg where the Danube goes;  
Before its forest of silver spires  
Went airily up to the clouds and fires;  
Before the oak had ready a beam,  
While yet the arch was stone and dream—  
There where the altar was later laid,  
Conrad the cobbler plied his trade.

Doubled all day on his busy bench,  
Hard at his cobbling for master and hench,  
He pounded away at a brisk rat-tat,  
Shearing and shaping with pull and pat,  
Hide well hammered and pegs sent home,  
Till the shoe was fit for the Prince of Rome.  
And he sang as the threads went to and fro:  
"Whether 'tis hidden or whether it show,  
Let the work be sound, for the Lord will know."

Tall was the cobbler, and gray and thin,  
And a full moon shone where the hair had been.  
His eyes peered out, intent and afar,  
As looking beyond the things that are.  
He walked as one who is done with fear,  
Knowing at last that God is near.  
Only half of him cobbled the shoes:  
The rest was away for the heavenly news.  
Indeed, so thin was the mystic screen  
That parted the unseen from the seen,  
You could not tell from the cobbler's theme  
If his dream were truth or his truth were dream.

It happened one day at the year's white end,  
Two neighbors called on their old-time friend;  
And they found the shop, so meager and mean,  
Made gay with a hundred boughs of green.  
Conrad was stitching with face ashine,  
But suddenly stopped as he twitched a twine:  
"Old friends, good news! At dawn to-day,  
As the cocks were scaring the night away,  
The Lord appeared in a dream to me,  
And said, 'I am coming your Guest to be!'

So I've been busy with feet astir,  
Strewing the floor with branches of fir.  
The wall is washed and the shelf is shined,  
And over the rafter the holly is twined.  
He comes to-day, and the table is spread  
With milk and honey and wheaten bread."

His friends went home; and his face grew still  
As he watched for the shadow across the sill.  
He lived all the moments o'er and o'er,  
When the Lord should enter the lowly door—  
The knock, the call, the latch pulled up,  
The lighted face, the offered cup.  
He would wash the feet where the spikes had been;  
He would kiss the hands where the nails went in;  
And then at last would sit with him  
And break the bread as the day grew dim.

While the cobbler mused, there passed his pane  
A beggar drenched by the driving rain.  
He called him in from the stony street  
And gave him shoes for his bruised feet.  
The beggar went and there came a crone,  
Her face with wrinkles of sorrow sown.  
A bundle of fagots bowed her back,  
And she was spent with wrench and rack.  
He gave her his loaf and steadied her load  
As she took her way on the weary road.  
Then to his door came a little child,  
Lost and afraid in the world so wild,  
In the big, dark world. Catching it up,  
He gave it milk in the waiting cup,  
And led it home to its mother's arms,  
Out of the reach of the world's alarms.

The day went down in the crimson west,  
And with it the hope of the blessed Guest,  
And Conrad sighed as the world turned gray;  
"Why is it, Lord, that your feet delay?  
Did you forget that this was the day?"  
Then soft in the silence a voice he heard:  
"Lift up your heart, for I kept my word.  
Three times I came to your friendly door;  
Three times my shadow was on your floor  
I was the beggar with bruised feet;  
I was the woman you gave to eat;  
I was the child in the homeless street!"

—From volume, "The Shoes of Happiness and Other Poems," by Edwin Markham. Copyright by Edwin Markham and used by permission.

**EXPRESSIONAL SESSION****HOW JUNIORS CAN BE HOSPITABLE**

I Peter 4:8-10

**SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS**

Abraham has given us very many examples which it would be well for us to follow. He has shown that he was kind and generous and obedient and faithful—a worthy friend of God. In our lesson for this week, he has set before us an example of hospitality. He did not at first recognize that the three men who came to his tent were messengers from God. And yet he treated them with the greatest generosity. He set before them the best food and drink that he could provide. He showed himself in every way a polite and generous man.

We Juniors, too, should be polite to guests who come to our homes, and to strangers who are really guests in our land. We should do our very best to make those who feel strange with us to feel at home and comfortable, sharing with them the best that we have of everything.

**THE CLASS PRAYER**

Our Father in heaven, help us to be kind to strangers and polite to those who come as guests into our homes. Help us to be generous in giving them the best that we have. Help us to make them feel at home in our homes. Especially we ask thee to help us to be kind to any foreign children or strangers in our school or in our neighborhood. Enable us to remember the words of Jesus, "Inasmuch as ye did it unto one of these . . . ye did it unto me." Amen.

**VERSES FOR USE IN THE MEETING**

Matthew 7:12; 25:34-40; Luke 14:12-14; I Corinthians 13:4; Ephesians 2:19; 4:32.

**HYMNS FOR USE IN THE MEETING**

"Be Ye Kind."

"O Jesus, Thou Art Standing."

"Have You Had a Kindness Shown."  
"Somebody Did a Kind Deed."

### QUESTIONS FOR USE IN THE MEETING

1. Who wrote the verses given at the beginning of the lesson?
2. How long did he live after Abraham lived?
3. In what ways did Abraham, who lived so many hundreds of years before, show that he was like Peter's idea of what a Christian should be?
4. How may you be like Abraham at home?
5. How may you be like Abraham in school?
6. Have you done anything this week that shows that you are trying to follow Abraham's example?

### TOPICS FOR DISCUSSION OR REPORTS

1. Peter's Advice to the Followers of Christ.
2. Entertaining Jesus. Luke 10:38, 39.
3. How Juniors Can Follow Abraham's Example in Being Hospitable.
4. The Stranger in Your Schoolroom.
5. The Visitor in Your Home.
6. Our Best for Our Guests.
7. Hawthorne's "Miraculous Pitcher."

### TO READ IN THE MEETING

Perhaps those whom we entertain will not prove to be angels, as were the three men whom Abraham entertained, but if we treat them kindly and politely, we shall find that the knowledge that God approves of our action will be reward enough.

There may be a girl in your class in school who can hardly talk English. She is left out of your games and plays, and must be lonely. If you ask her to join in the game, she will probably be very glad, and you will find, on your part, that you enjoy having her. Try it and see.

If Walter comes to play with you some afternoon, do you play the games that he likes, or the games that you like? If you are trying to follow the example of Abraham, and being truly hospitable, you will play the games that your



guest likes best, and let him play with your favorite toys, if he wants to do so.

Do not think that Therese, or Pietro, or Paquita, or Ah Sid is not so good as we are because he cannot understand our language. When you find out what these strangers are really like, you may find that they are really fine friends for you, as Abraham found that the strangers who came to his tent were fine friends for him.

CHAPTER XI  
WEEK DAY SESSION  
THE DOOM OF SODOM AND GOMORRAH

Genesis 18:17-33

THE MEMORY VERSE

“Blessed is the man that walketh not in the counsel of the wicked,  
Nor standeth in the way of sinners.”

—Psalm 1:1.

THE LESSON STORY

The three strangers who had been Abraham's guests finished their meal. They rose from their places under the shady oak tree, and turned toward Sodom. Abraham, as the custom was, started with them on their way.

God was pleased with his servant. He planned once more to make Abraham the father of a great and mighty nation. He planned to tell Abraham what he was about to do.

“Sodom and Gomorrah are very wicked cities,” he said, “and they must be destroyed.”

Abraham was sad. “Wilt thou destroy all the people?” he asked. “Wilt thou destroy the righteous as well as the wicked? Perhaps there may be fifty good men in the city. Wilt thou not spare the place if there are fifty righteous people in it?”

And God said, “If I find in the city of Sodom, fifty righteous men, I will spare all the place for their sake.”

“But perhaps there will be only forty-five good people,” said Abraham. “Wilt thou destroy it because of a lack of five?”

“I will spare the city if there are forty-five good men in it,” God promised.

So God and Abraham talked until God had promised his

faithful servant to spare the city if there were ten men and women in it who were righteous. Then Abraham returned home, still more sure than ever that he was God's friend.

In the meantime the angels had gone on to Sodom; they reached the city in the evening. Lot was sitting in the gate, which in those days was the place in which the important men of the city took counsel together and gave judgments and decisions. Lot, you see, had become one of the leading men of Sodom.

When Lot saw the strangers approaching, he, too, carried out the laws of hospitality as they were known in those days. He bowed down before them, and invited them to his house for the night, offering them water with which to wash their feet. At first they refused his invitation, but they finally accepted, and he made a feast for them, as his uncle Abraham had done earlier in the day.

The men accepted Lot's hospitality, and then because Lot was a believer in the true God, and in every way a better man than others in Sodom, they gave him a warning.

"Up, and get you out of this place," they said, "for Jehovah will destroy this city. Look not behind you, but escape to the mountain."

So Lot and his wife and his two daughters went out from the city. And at sunrise, "Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven; and he overthrew those cities, and all the Plain, and all the inhabitants of the cities." God had not found even ten righteous men in Sodom for whose sake he could spare the city.

Lot and his wife and his two daughters fled toward a safe place. But Lot's wife turned and looked back toward the city where she had lived for many years. And as she looked, she was turned into a pillar of salt. God, through his messengers, had commanded them not to look back. She had disobeyed and because of her disobedience, she was punished.

And when Abraham rose in the morning and looked toward the plain, "Lo, the smoke of the land went up as the smoke of a furnace." The cities of the plain had disappeared. And even to-day there is no trace of those cities left, which travelers can find. The salt waters of the Dead

Sea, it is thought, cover the place where once lay the five great cities which were destroyed for their wickedness.

### HANDWORK

Complete your sand-table representations of the cities of Sodom and Gomorrah.

### NOTEBOOK WORK

Enter the story of the destruction of the cities of the plain, in your notebook.

### MAP WORK

Draw on the blackboard a map of Palestine, without putting in the Dead Sea. Instead, put dots to represent the cities of the plain. Then erase the cities, and draw the outline of the Dead Sea, to show that people think that this sea, as it is nowadays, covers the plain where the great cities once were.

### EXPRESSIONAL ACTIVITY

Try during the week to be especially obedient to those through whom God sends his messages to you—your parents and teachers; and try, too, to find other messages to you, by reading your Bible.

### MEMORY WORK

Learn the remaining verses of the Memory Hymn, "Guide Me, O Thou Great Jehovah."

"When I tread the verge of Jordan,  
Bid my anxious fears subside;  
Death of deaths and hell's destruction,  
Land me safe on Canaan's side:  
Songs of praises  
I will ever give to thee."

### THE DEAD SEA AND THE CITIES OF THE PLAIN

What had been the fertile vale of Siddim was covered, in the time that this story was written, by the Salt (Dead) Sea. It is a disputed question whether the vale of Siddim in which were the "cities of the plain" was situated at its

north or south end. "For the north end, it is argued that Abraham and Lot looked upon the cities from near Bethel, whence it would be impossible to see the south end of the Dead Sea; that the name 'Circle (or plain) of Jordan' is inapplicable to the south end; and that the presence of five cities there is impossible. On the other hand, at the south end of the Dead Sea there lay, through Roman and medieval times, a city called Zoara by the Greeks and Zughar by the Arabs, which was identified by all as the Zoar of Lot. Jebel Usdum, at the southeast end, is the uncontested representative of Sodom. The name Kikkar ("circle") may surely have been extended to the south of the Dead Sea; just as to-day the Ghor (lower Jordan valley) is continued a few miles to the south of Jebel Usdum. Jewish and Arab traditions fix on the south end; and finally the material conditions are more suitable there than on the north end to the description of the region both before and after the catastrophe, for there is still sufficient water and verdure on the east side of the Ghor to suggest the garden of the Lord, while the shallow bay and long marsh at the south end may, better than the ground at the north end of the sea, hide the secret of the overwhelmed cities." (G. A. Smith). The Dead Sea, which is about forty-six miles long by nine miles wide, is now nearly divided in two parts toward the south end by a tongue of land jutting from the east shore. This tongue probably once joined the opposite shore, and formed the south limit of the Sea. But it is conjectured that, by the action of an earthquake, a subsidence took place, and, as Professor Smith hints, what had been the fertile vale of Siddim became a desolate lagoon. The saltiness of the water (twenty-six per cent as compared with the four per cent of the ocean) is due to the presence of a mountain of rock salt (Jebel Usdum) at the south end of the sea. Fish cannot live in it, not so much owing to its saltiness, as to the excess of bromide of magnesium; and the extreme buoyancy of its waters is well known. The position of this salt mountain, and the occurrence of bitumen pits at the south end supports the theory of the position of the cities just mentioned. The name "the Dead Sea" occurs nowhere in the Bible, and has not been found earlier than the second century A. D.

## SUNDAY SESSION

### THE BIRTH OF ISAAC

Genesis 21:1-8

#### THE MEMORY VERSE

“Thou shalt call his name Isaac: and I will establish my covenant with him.”—Genesis 17:19b.

#### THE LESSON STORY

To parents in the East the birth of a son is an event which is always accompanied with great rejoicing. In a book called “When I Was a Boy in Palestine,” the writer says: “It is not so very long since I was a boy in Palestine. My birth was welcome news to my father, and the woman who told it received as a reward a large silver coin. In most Oriental countries a boy is always prized more than a girl. The natural division of the people into classes causes this desire for boy children. Boys grow into men who strengthen the tribe. After hearing the news of my birth, my father had to furnish refreshments for all who were present. The men guests were served the usual coffee, while women and children were given candy and cucumbers, the latter being in season at the time.”

In Abraham's time as nowadays there was great rejoicing at the birth of an heir, and when at last the day came when the first part of God's promise to Abraham was fulfilled, and a son was born to him and Sarah, there was great joy in the tents. There were great feasts among the herdsmen and shepherds and servants. Everyone rejoiced with Abraham and Sarah that a young chief had been born. The child was named “Isaac,” as God had commanded, but the name, which means “laughter” was well suited, for his birth caused much joy among many people.

Do you remember how long it had been since God first made the promise to Abraham that through his descendants all the nations of the earth should be blessed? He was seventy-five years old when he set out from Haran, where God had said to him plainly, “I will make of thee a great nation, and I will bless thee, . . . and in thee shall all the

families of the earth be blessed," Genesis 12:2, 3. Now he was a hundred years old. Genesis 21:5. So you see that twenty-five years had passed since the promise was first made. It must sometimes have seemed to Abraham that God had forgotten him; but God never forgets, and at last his words were carried out. And they are still being carried out, for even to-day we are helping to carry out the promise, which meant that through Jesus, our Saviour, all the people of the world should be saved from sin, and become followers of the true God.

#### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

The fulfillment of God's promise to Abraham began with the birth of Isaac. The greatest step in the fulfillment was the coming of Jesus Christ to the world. The fulfillment of the promise now rests with God's people in the world, who are carrying out Jesus' last command, "Go ye into all the world, and preach the gospel to the whole creation."

We can help in carrying out God's promise by supporting the work of missionaries. We can help this work with our offerings, with our prayers, with our interest.

Abraham had faith that God's promise would be carried out. We, too, should have faith though the answer to our prayers seems a long time in coming.

#### THE LESSON TRUTH IN YOUR LIFE

God's promises are always fulfilled. If we learn from faithful Abraham the lesson of faith, we shall "trust and obey."

#### BIBLE STORIES OF OTHER BABIES WHOSE COMING BROUGHT JOY TO THE WORLD

**SAMUEL.** I Samuel, chapter 1.

**JOHN THE BAPTIST.** Zacharias and Elisabeth, the father and mother of John the Baptist, were old people, as Abraham and Sarah were. To them, too, the birth of a son was foretold by an angel, and he, too, was given his name, "John," by God's command. Read of the rejoicing at his

birth in Luke 1:58-66. He was called John because the angel said, "Thou shalt call his name John."

**JESUS, THE SAVIOUR.** The name of Jesus was given to him by God when the angel said to Joseph, "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." At his birth there was rejoicing in heaven, and the angels sang of his coming, to save the people of the world from their sins; to fulfill the promise given to Abraham, through whom all the nations of the world were to be blessed.

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## EXPRESSIONAL SESSION

### PRAYING FOR OURSELVES AND FOR OTHERS

#### Jonah, chapter 3

#### SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

When Abraham pleaded with God to spare the city of Sodom if there were ten righteous people in it, God granted his prayer. God is always ready to listen to those who pray for others. He was ready and willing to spare the city of Sodom even at the last, just as he spared the wicked city of Nineveh when the king and the people listened to the warnings of Jonah and were sorry for their sins. God is always the same. But he wants us to be sorry when we have done wrong, and to try to do better the next time. We who live to-day have One who pleads for us even better than Abraham pleaded for the people of Sodom—Jesus Christ, who came into the world to die for sinners, and so to save us from our sins.

#### THE CLASS PRAYER

We thank thee, our Father in heaven, for the life and the death of our Saviour Jesus Christ, who has given himself for us, and who, on the night on which he was betrayed, prayed not only for his followers during his own lifetime, but for all those that believed on him through their word. We pray that all the world may soon come to know of him and of thee, through the teachings of those who follow in his steps. We ask in Jesus' name. Amen.



## VERSES FOR USE IN THE MEETING

I Samuel 1:17; I Kings 8:28; II Kings 19:15-20; Psalm 4:1; 6:9; John 17:24-26; James 5:16.

## HYMNS FOR USE IN THE MEETING

- "Prayer Is the Soul's Sincere Desire."
- "Jesus, Gentle Saviour."
- "Jesus, Meek and Gentle."
- "Jesus, Friend of Little Children."
- "Lord, Teach a Little Child to Pray."
- "Jesus, from Thy Throne on High."

## QUESTIONS FOR USE IN THE MEETING

1. How has God shown us that he wants us to pray for others?
2. Does he want us to pray for ourselves, too?
3. What should we ask for in our prayers?
4. What are the parts of a true prayer?
5. Is prayer that is pleasing to God ever only asking for something?

## TOPICS FOR DISCUSSION OR REPORTS

1. The Prayer Which Jesus Taught Us. Matthew 6:9-14.
2. The Pharisee and the Publican. Luke 18:10-14.
3. The Prayer Which God Hears.
4. The Parts of a True Prayer.
5. Praying for Our Own Needs.
6. Praying for Others.
7. Prayer and Praise.

## WHAT OTHERS HAVE SAID ABOUT PRAYER

- "Pray without ceasing."
- "Prayer is the soul's sincere desire."
- "A generous prayer is never presented in vain."
- "More things are wrought by prayer  
Than this world dreams of."

**"He prayeth best who loveth best,  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all."**

CHAPTER XII  
WEEK DAY SESSION  
ABRAHAM WILLING TO OFFER ISAAC

Genesis 22:1-14

THE MEMORY VERSE

"Show me thy ways, O Jehovah;  
Teach me thy paths."—Psalm 25:4.

THE LESSON STORY

The years passed rapidly, and Isaac, the young chief of Abraham's line, grew from a laughing baby to a young man. His boyhood in the great black tents was happy; he was a gentle, quiet lad, a close companion of his father, whom he learned to obey and to trust absolutely.

One day when he was quite grown up, we should say, his father called to him.

"Come, Isaac," he said, "we are going to make an expedition to the land of Moriah."

"Why are we going, father?" Isaac may have asked.

"Jehovah God has commanded me to go thither to sacrifice," said Abraham. And this was true. God had commanded Abraham to go to the land of Moriah, and there to sacrifice Isaac, his son, the pride and joy of his life. At this time Abraham did not tell Isaac what the sacrifice was to be. He was obedient to God; he knew that God had promised that Isaac should be the ancestor of a great race, and that now he was commanded to sacrifice him. How God would fulfill his promise he did not understand, but he trusted and obeyed. However, he did not tell Isaac. He did not tell anyone what God's command had been.

Early in the morning the party set out, Abraham and Isaac and two servants, with an ass bearing their supplies, the wood for the sacrifice, and the little vessel which con-



*C. Arnold Slade. Used by permission.*

ABRAHAM AND ISAAC



tained fire. All that day they traveled, camping at night; the next day they moved on again. On the third day as Abraham looked off into the distance he could see the place to which God had commanded him to go.

"This is the stopping place," Abraham then said to his servants. "I will take Isaac and go ahead to worship. Stay here until we come back."

You see that Abraham was very sure of God's love for him and of God's promise. He did not say, "I" will come again to you, but "we" will come again. His faith in God never wavered.

Quickly they unloaded the ass. They placed on Isaac's back the wood which they had brought. Abraham took in his hand his knife and the little vessel in which a spark of fire still burned, and he and Isaac went forward.

"Father, tell me something," Isaac said. "We have wood and fire here for our sacrifice, but where is the lamb for the burnt-offering?"

Then Abraham showed once more how truly he trusted God. Even then he did not say to Isaac that he was to be the sacrifice. Instead he said what he hoped and knew in his heart must be true: "God will provide himself the lamb for a burnt-offering, my son."

So talking, father and son went on until they came to the place of which God had told Abraham. Abraham built an altar. He bound Isaac his son and laid him on the altar. He put out his hand to take the knife to kill the young man.

And then God's angel spoke from heaven.

"Abraham, Abraham!" he said.

How happy the father must have been to hear that voice. How glad he must have been to answer, "Here am I!"

"Lay not thy hand upon the lad," God's words continued, "neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

And as Abraham lifted up his eyes he saw a ram caught in the thicket by his horns. Quickly he caught the ram. Quickly he unloosed Isaac and together they offered up the ram as a burnt offering.

It must have been a true thank offering to God, who had

in his way tested the faith of both his servants, Abraham and Isaac.

And because God himself provided the lamb for the sacrifice, Abraham called the place "Jehovah-jireh," "In the mount of Jehovah it shall be provided."

Quietly and solemnly Abraham and Isaac must have gone back to the servants and turned their steps homeward. Reverently they must have thanked God that they had not failed in the test which he had set before them.

### HANDWORK

Build an altar of stones on the sand table.

### NOTEBOOK WORK

Enter this lesson story in your notebook, and copy in connection with it the words of Hebrews 11:17-19.

### MAP WORK

Bible students do not know exactly where to place the land of Moriah, where Abraham was commanded to sacrifice Isaac. Some people think that it was the same as Mount Moriah, where the Temple at Jerusalem was later built. Other people think it was the land of Moreh, and still others think that it was Mount Gerizim.

Find on your map the city of Jerusalem and mark this as one of the places where this test of Abraham's faith may have taken place.

### EXPRESSIONAL ACTIVITY

Try hard this week to be obedient in every way to your parents and to your teachers, and to all whom God has made older and wiser than you.

### MEMORY WORK

In addition to your Memory Verse, learn Psalm 25:5, 6.

**SUNDAY SESSION****GOD'S PROMISE TO ABRAHAM****Genesis 22:15-19****THE MEMORY VERSE**

"I will establish my covenant with him for an everlasting covenant for his seed after him."—Genesis 17:19b.

**THE LESSON STORY**

Once more, after Abraham had shown his willingness to obey God and to sacrifice Isaac, God's message came to his obedient servant, promising that through him all the world should be blessed. This was the eighth time that such a promise to Abraham is given in the Bible. God told Abraham again and again what he meant to do for him.

**The First Time.** "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: . . . and in thee shall all the families of the earth be blessed." Genesis 12:1-3.

This promise was made when Abraham was about to set out from Haran, in obedience to God's command.

**The Second Promise.** "And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land." Genesis 12:7a. This promise was made when Abraham first entered the Promised Land.

**The Third Promise.** "And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered." Genesis 13:14-16.

This promise was made after Abraham had generously given Lot the first choice of the land.

**The Fourth Promise.** "After these things the word of



Jehovah came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. . . . And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in Jehovah." Genesis 15:1, 5, 6a.

This promise was made after Abraham had delivered Lot from the power of the four kings.

The Fifth Promise. "Jehovah appeared to Abram, and said unto him, I am God Almighty; . . . I will make my covenant between me and thee, . . . I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God." Genesis 17:1-10.

This promise was made just before the visit of the three strangers to Abraham's tent.

The Sixth Promise. "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Genesis 18:18.

This promise was made just at the conclusion of the visit of the three strangers.

The Seventh Promise. "In Isaac shall thy seed be called." Genesis 21:12c.

This promise was made at the conclusion of the feast when Isaac was weaned.

The Eighth Promise. "And the angel of Jehovah called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith Jehovah, . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; . . . and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Genesis 22:15-18.

See in how many ways God promised to help Abraham. He will be a shield and a defender to him; he will be his exceeding great reward; his descendants shall be like the dust of the earth; like the stars in the sky, like the sands of the seashore—so many, that is, that they cannot be numbered. And all these promises of God to Abraham have been fulfilled, as we who live hundreds of years afterwards, know. And because God was faithful in carrying out his

promises to faithful Abraham, we know that he will be faithful in carrying out his promises to us, if we are faithful to him.

### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

The land which God has promised to give to his followers of to-day if they are faithful to him, is the Promised Land of heaven. If we are obedient to him and faithful to his commandments, we shall be rewarded as was Abraham, for our obedience and our faith.

God carried out his promise to Abraham in sending to the world our Saviour, Jesus Christ. We should try to help in carrying his promise to its complete fulfillment by obeying the command of Jesus, to go into all the world and preach his gospel to every creature.

When we help in the work of the missionaries who are trying to fulfill the last command of Jesus, we are helping to fulfill God's promise to Abraham.

### THE LESSON TRUTH IN YOUR LIFE

God wants his followers of to-day to be as faithful and obedient as was Abraham. Jesus will help us when we are trying to follow God's commands, if we will ask him for help. We will try, with Jesus' help, to follow the example of faithful Abraham.

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## EXPRESSSIONAL SESSION

### GOD'S PROMISES TO US

Hebrews 6:11-15; 10:23, 24

### SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

We have seen in the lessons that we have been studying some of the promises which God made to Abraham. From what we have learned we know how these promises have been fulfilled. To us, too, God has made promises, and he is sure to keep the promises which he has made to us, as

he kept the promises made to Abraham. Some of these promises we can find in the Bible. Some of them we have studied, for instance, the promise to Noah that the world should never again be destroyed by flood. In token of this promise God set his bow in the clouds to remind his followers of all time of this promise that he made.

To-day we are going to learn what some of these promises are, and how we can help in bringing them quickly to pass. We have learned one way in which we can help to bring to pass the promise made to Abraham that through his descendants all the people of the world should be blessed. We help in doing this when we tell the good news of the coming of Jesus the Saviour to the world, when we help to send missionaries to tell others of him. We want to help to bring to pass as quickly as possible God's promises to the people of the world.

#### THE CLASS PRAYER

Our Father in heaven, help us to do the things we should, so that thy promises to us and to all the world may be fulfilled as quickly as possible. We ask in Jesus' name. Amen.

#### VERSES FOR USE IN THE MEETING

Deuteronomy 1:11; 15:6; I Kings 8:56; Psalm 105:42; Luke 1:72, 73; Acts 2:39; 13:32, 33; 26:6, 7; Romans 4:21; II Corinthians 1:20; 7:1; Galatians 3:16, 18, 29; Ephesians 3:6; Hebrews 10:23; II Peter 1:4; 3:9, 13.

#### HYMNS FOR USE IN THE MEETING

"The Lord Will Provide."  
"But the Lord Is Mindful."  
"The King of Love My Shepherd Is."  
"Thou Bid'st Us Seek Thee Early."  
"Children of the Heavenly King."  
"Ye Servants of God."

#### QUESTIONS FOR USE IN THE MEETING

1. What was God's promise to Noah?
2. What was the sign of that promise?

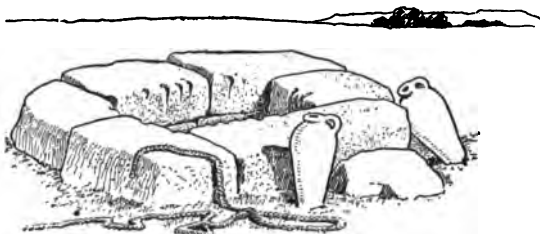
3. Has it been fulfilled?
4. What was God's promise to Abraham?
5. How many times did he repeat this promise?
6. How did God fulfill this promise?
7. Has God made any promises to the people of to-day in the Bible?
8. How can you help to make those promises come true?
9. Has God made any promises to you in the Bible?

#### TOPICS FOR DISCUSSION OR REPORTS

1. Some Old Testament Promises.
2. Some New Testament Promises.
3. God's Promises to Us.
4. How God's Promises Are Carried Out.
5. Helping to Make the World Ready for the Fulfillment of God's Promises.

#### SOME BIBLE PROMISES AND WHERE THEY ARE FOUND

1. A Promise to Noah. Genesis 8:22.
2. Another Promise to Noah. Genesis 9:11.
3. A Promise to Abraham. Genesis 18:18.
4. A Promise to Obedient Children. Exodus 20:12; Ephesians 6:2, 3.
5. A Promise About Prayer. Matthew 7:7, 8.
6. A Promise of Help. Isaiah 41:10.
7. A Promise of Eternal Life. I John 2:25.
8. A Promise of a Crown in Heaven. James 1:12; Revelation 2:10b.



**CHAPTER XIII**  
**WEEK DAY SESSION**  
**REBEKAH AT THE WELL**

Genesis, chapter 24

**THE MEMORY VERSE**

“And they blessed Rebekah.”—Genesis 24:60.

**THE STORY OF ISAAC AND REBEKAH**

(You can plan to give this little play of Isaac and Rebekah at the Week Day Session or at the Expressional Session of the school.)

**CHARACTERS, IN ORDER OF THEIR APPEARANCE**

**ABRAHAM**, the chief of the tribe. At this time about one hundred and forty years old.

**ELIEZER**, his servant. An elderly man.

**REBEKAH**, a young girl.

**LABAN**, her brother.

**MILCAH**, her grandmother.

**BETHUEL**, her father.

**NAHOR**, her grandfather, Abraham's brother, a very old man.

**ISAAC**, Abraham's son, a man of forty years old.

**COSTUMES**

These may be made of cheesecloth. Your teachers will help you with them.

## SCENE I

Abraham's Encampment at Beer-sheba. One of his tents is shown.

ABRAHAM (alone). Sarah, my wife is dead, and Isaac, my son, and I are lonely without a woman in the great tent to command the servants and to prepare our food. I am an old man, and I would that Isaac should marry before I die. And yet—I would not have him take a wife from among these heathen neighbors. I would have him marry a follower of the true God, one of my kinsfolk. I will send my trusted servant, Eliezer, who rules over all my household, back to Haran, to the home of Nahor, my brother. There he shall find a wife for Isaac, who is a follower of Jehovah God, who will be a worthy successor to Sarah. (He calls.) Eliezer!

(Servant enters.)

ABRAHAM. Eliezer, I have an errand for thee—an errand of importance. Swear to be true to me and I will tell thee all my plans.

ELIEZER. O my master, I will swear to do as thou commandest.

ABRAHAM. Swear that thou wilt not allow Isaac my son to marry a wife from among the Canaanites.

ELIEZER. I swear that I will not allow him so to do.

ABRAHAM. Then make ready to go to the home of my brother Nahor in Haran. There find a wife for Isaac, a follower of the true God.

ELIEZER. Perhaps I shall not be able to find a woman who will come with me.

ABRAHAM. Jehovah God has promised all this land to me and to my children and to my grandchildren. He will direct thee in the right way. She will come. But the journey is long, Eliezer—five hundred miles and more. Haste thee to prepare. Take ten camels with thee, and servants and gold and jewels. Make haste! The time grows short. Make haste!

ELIEZER. I hasten, master, to obey.

## SCENE II

Haran—the well. Slowly Eliezer approaches as if tired. (Seats himself on the well curb.)

ELIEZER. It is evening, and I am weary. The journey has been long, but it is finished at last. May God direct the choice of a wife for the son of my master, Abraham! He will guide me. Let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that is appointed for thy servant Isaac.

(As he is speaking, Rebekah appears in the distance with a pitcher on her shoulder. Goes to the well and fills her pitcher, glancing curiously at the stranger.)

ELIEZER. Give me to drink, I pray thee, a little water from thy pitcher.

REBEKAH. Drink, my lord. (She lets down her pitcher into the well, and gives a drink to the old man.) I will draw for thy camels also, until they have done drinking. (Again lets down her pitcher into the well.)

ELIEZER (watching her. He speaks to himself). Here is a kind and beautiful maiden, careful for the beasts as well as for the man. (Draws from his stores a gold ring and two bracelets.) Damsel, come hither. Here is a present for thee in return for thy kindness.

REBEKAH (receiving the gifts with pleasure). Thanks, stranger. It is little that I have done to receive so great a reward.

ELIEZER. Whose daughter art thou? Tell me, I pray thee. Is there room in thy father's house for us to lodge in?

REBEKAH. I am the daughter of Bethuel, the son of Nahor. We have straw and food enough for the camels, and food and room for thee and for thy servants. (She hastens away.)

ELIEZER. Blessed be Jehovah, the God of my master Abraham, who has led me in the way to the house of my master's brother!

(Laban, Rebekah's brother, enters and speaks to Eliezer.)

LABAN. Come, come, friend. Wherefore standest thou here? There is a place prepared for thee and for thy servants. Come, my friend, come.

### SCENE III

The house of Nahor.

MILCAH (Rachel's grandmother). Here, friend, is food for thee.

ELIEZER. No, I will not eat until I have told my errand.

LABAN. Speak on.

ELIEZER. I am the servant of Abraham. Jehovah hath blessed my master greatly; and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses. My master has a son, Isaac, to whom he hath given all that he hath. He desires a wife for his son who is not one of the heathen Canaanites, and so he hath sent me hither to the city of his kinsfolk to find a wife for Isaac.

BETHUEL. It is true. Abraham is the brother of Nahor, my father.

NAHOR (a very old man). Yes, Abraham is my brother. Has he prospered in his wanderings, didst thou say?

ELIEZER. Yes, he hath prospered. And when I came to Haran, I asked Jehovah God to point out to me the maiden who should be Isaac's bride. And lo! Rebekah came. Tell me, I pray you, shall Rebekah be the wife of Isaac?

BETHUEL and LABAN. Behold, God hath planned these things, that Rebekah might be thy master's son's wife. Take her.

ELIEZER (bows to the ground in prayer. Calls one of his servants). Hadad, bring forth the gifts that my master hath sent hither. (Presents gold and silver and garments to Rebekah and to her mother and father.) Here is a ring for thee; and a garment for thee; and a bracelet for thee. My master Abraham is rich and generous.



LABAN. We thank thee for thy kindness, O stranger. But come, let us eat and drink.

ELIEZER. Yes, let us eat and drink and rest, for to-morrow I would that we should set out on our journey.

LABAN. Let the maiden stay with us for a few days longer.

ELIEZER. Hinder me not, friends. Let me go quickly back to my master.

MILCAH. We will let the damsel herself decide. What wilt thou do, Rebekah?

REBEKAH. I will go. Let my nurse be summoned. Let us prepare for the journey.

#### SCENE IV

(Beer-sheba, again. Isaac in a field, alone. Eliezer and Rebekah, veiled, come near.)

ELIEZER. Here is the damsel whom I have brought with me from Haran, O son of my master. She is the maiden, Rebekah, the granddaughter of thy father's brother.

ISAAC. Welcome, Rebekah. (Takes her by the hand.) I will lead thee to my father. Thou shalt be my wife. Thou shalt have the tent of Sarah my mother and be mistress of the household. Welcome, Rebekah, welcome. Here are my father and the servants. (Leads Rebekah forward, as Abraham enters.) Here, my father, is Rebekah, the maiden whom Eliezer has brought from Haran.

ABRAHAM. Welcome, Rebekah, daughter of my house. (Turns to his attendants.) Hasten and prepare the wedding feast, for to-day my son shall marry a wife who is a follower of the true God. Prepare the fatted calf, and wheaten cakes. Make ready! Hasten!

#### HANDWORK

Preparing the costumes for the dramatization.

#### NOTEBOOK WORK

Enter the story of Rebekah and Isaac in your notebooks.

## EXPRESSIONAL ACTIVITY

Acting out the dramatization.

## MEMORY WORK

The memorization of the parts of this drama.

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SUNDAY SESSION

## THE STORY OF REBEKAH

Genesis, chapter 24

## THE MEMORY VERSE

"Let not kindness and truth forsake thee: . . .  
So shalt thou find favor and good understanding  
In the sight of God and man."—Proverbs 3:3a, 4.

## THE LESSON STORY

"Rebekah, it is time to draw the water for the evening meal. Go down to the well for it, my child."

Milcah, the grandmother of Rebekah, spoke. Rebekah turned obediently. She picked up the great stone pitcher and placed it on her shoulder. She went quickly toward the well where the women of the city drew the water that they needed for their households.

Little did Rebekah know, as she went to the well, what God had in store for her. Little did she know that there was waiting for her at the well an old man whose coming would change her life. She glanced at him curiously when she first saw him. Then, when he asked her to draw for him a drink of water, she looked at him more closely. Off in the distance she saw the ten camels and the servants beside them. "Drink, my lord," she said, lowering the pitcher which she carried on her shoulder. "I will draw water for your camels, also."

She lowered the pitcher into the well again and again. Quickly she drew water for those ten thirsty camels, which had been traveling for miles and miles over the desert sands,

which were no doubt very thirsty after days and nights without water.

But Rebekah did not hesitate. She let down the pitcher into the well over and over again. She drew water until all had had enough. She must have found the work hard; the pitcher must have been heavy as she pulled it up again and again and again. But she did it—and what is more, she drew the water without any hope of reward. She did not do it for pay. She did it voluntarily, that is, of her own free will.

That is a lesson which the Bible wants us to learn. "Be ye kind one to another," the New Testament says. Be kind to everyone in all the world—friend or stranger, old or young, man or beast.

Eliezer had asked God to point out to him by this very sign what maiden was to be Isaac's wife. The result showed that Rebekah was kind-hearted, generous of her time and strength, and hospitable. She cared for animals as well as for people. She was like the Good Samaritan in Jesus' parable, willing to do a kind act for a stranger of whom she knew nothing.

And so God rewarded her. Eliezer first presented her with bracelets and a ring. Later the great result of her kind act came to her. She was chosen as the wife of Isaac, and so it has come about that her name has been handed down to us as that of one of the greatest women in the Bible, one of those whose name stands out as that of an ancestress of Jesus.

#### PUTTING THE LESSON INTO THE LIFE OF THE CLASS

Rebekah was kind to a stranger. She showed respect for the old man. She is an example to all of us in kindness and in respect for our elders. She received a reward, but she was not kind for the sake of the reward. So we, too, must be kind to others and respectful to our elders, not for the sake of any reward for which we may hope, but because it is right, and so we shall please the heavenly Father.

Rebekah was kind to dumb animals. She thought of the camels, and of how thirsty they must be. She took care of their needs, even though it meant a great deal of extra work for her.

Are you always thoughtful of strangers as Rebekah was? Are you always thoughtful of old people and of what you can do for them? Do you always treat them with respect? Sometimes it seems a bother to get grandmother's spectacles, or to listen when grandfather talks when you yourself want to talk, but you must remember that your grandmother and your grandfather are older and wiser than you are, and that you should treat them with respect.

Abraham entertained angels unawares. Rebekah drew water from the well for Abraham's servant without hope of a reward, but she received a great reward. So sometimes when we think that we are doing a great deal for others, we shall suddenly find that they are doing a great deal for us, and that we are being unexpectedly rewarded.

### THE LESSON TRUTH IN YOUR LIFE

The words of the Memory Verse:

"Let not kindness and truth forsake thee: . . .  
So shall thou find favor and good understanding  
In the sight of God and man."

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## EXPRESSIONAL SESSION

### HOW JUNIORS MAY BE KIND

Ephesians 4:32

#### SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS

Perhaps it seems to you that because you are only a Junior, you cannot be kind to anyone or to anything. If you think that, you are mistaken, for there are many ways in which you can show yourself kind to others.

The Boy Scouts have a law that they should do a kind act every day. A Christian Junior, whether a boy or a girl, should do better than the Scout pledge requires; he should do a kind act every chance that he gets, so he will be the sort of Christian that God wants him to be, helping wherever he has a chance.

## THE CLASS PRAYER

Our Father in heaven, help us to be kind as Jesus told us that we should be. Help us to be kind to old people and to little children, to friends and relatives, and to strangers; to dumb animals as well as to people. We ask in Jesus' name. Amen.

## VERSES FOR USE IN THE MEETING

Luke 6:35; I Corinthians 13:4; Proverbs 31:26; John 2:13; 4:2; I Timothy 5:4; II Peter 1:7.

## HYMNS FOR USE IN THE MEETING

- "Somebody Did a Kind Deed To-Day."
- "Love Thyself Last."
- "Master, No Offering Costly and Sweet."
- "If You Cannot Cross the Ocean."
- "Has Some One a Kindness Shown."

## QUESTIONS FOR USE IN THE MEETING

1. How can a Junior be kind to a stranger, so following Rebekah's example?
2. How can a Junior be kind to an old person?
3. How can a Junior be kind to an animal?
4. Have you been kind to anyone this week?
5. Have you expected a reward when you were kind?

## TOPICS FOR DISCUSSION OR REPORTS

1. Kindness to Those We Do Not Know.
2. Kindness in Our Own Family.
3. Kindness in School.
4. Kindness to the Stranger in School.
5. Kindness to Pets.
6. Kindness to Stray Animals.
7. Abraham's Kindness.
8. Some Ways in Which Jesus Showed Himself Kind.

## TO READ IN THE MEETING

When you see in the street a strange person who is inquiring the way to a house that you know, you will be kind

if you direct him politely, or take him to the place where he wants to go.

If there is a strange child in school, you should be sure to invite him to take a part in your games and plays. In doing this you will be kind.

If baby sister falls, you will run to pick her up, and comfort her. In that way you can be kind.

If you never forget to feed your pet dog or kitten, you will be showing kindness to them.

If you help your friend to learn the history lesson which she missed because she was ill, you will be showing kindness to her.

“Kind hearts are more than coronets.”

CHAPTER XIV  
WEEK DAY SESSION  
THE STORY OF JACOB AND ESAU

Genesis 25:27-34

THE MEMORY VERSE

“But desire earnestly the greater gifts.”

—I Corinthians 12:31a.

THE LESSON STORY

Twenty years passed by, and Isaac and Rebekah had no children. And then, one day, there was great happiness in the encampment, for twin boys were born to them. The older twin had a great quantity of red hair, and so was called “Esau,” a name which means “hairy.” The other baby was named Jacob.

As the boys grew up, they were very different. Esau was eager to be out of doors; he liked to hunt and to wander through the fields in search of game. Jacob was quieter than his brother. He liked to stay at home with his mother. He liked to listen to the stories of the old men of the encampment, and particularly he must have enjoyed the listening to Grandfather Abraham. The old grandfather, who was more than one hundred and sixty years older than the boys, must have told such interesting stories of far-away lands, of his travels from Haran, and down to Egypt. And particularly he must have impressed upon both the boys the wonder of God’s promise to him and to his descendants.

“Your children, my grandsons,” he may have said, “will be a blessing to the whole world. God has promised this, and his promises never fail.”

But, strange to say, Esau, the first-born, who would be expected to be the heir, did not care very much about Abraham’s stories. As he sat there by his grandfather, often his

thoughts were on the hunt of the next day. He did not care very much about the birthright, or about his children and his grandchildren. But to Jacob, Grandfather Abraham's stories were most interesting. To him God's promises meant much.

When the boys were about fifteen years old, Abraham died, and was buried in the cave of Machpelah, near Mamre, which he had bought at the time of the death of Sarah, his wife. There she, too, had been buried, and even to-day the tomb of Abraham is shown to travelers to the Holy Land.

Jacob and Esau grew up. Esau was always the favorite of his father, Isaac, but Mother Rebekah cared more for quiet, thoughtful Jacob.

One day Esau came back to camp from a hunting expedition, tired and hungry. As he came near the tent he smelled a most appetizing odor. Jacob was preparing pottage—a sort of soup, made of lentils, and tasting something like the pea soup which we have to-day.

"I am faint with hunger," said Esau. "Give me some of that red pottage."

Now Jacob was really much cleverer than Esau. But he was not very kind or very honorable. If he had done right he would immediately have given his brother the food. But instead he played an unkind trick. He knew that Esau never thought about anything excepting just what he wanted at the moment. He took advantage of his brother's hunger.

"I will give you the food if you will swear that I shall have the birthright," he said. Of course he had no right to ask this, and Esau had no right to give it away, but the great, red-haired giant of a man did not think.

"What good will the birthright do me if I die of hunger?" he asked.

"Swear that I shall have it," insisted Jacob.

"Oh, I swear that you shall have it! Now give me some of the red pottage."

And so, because Esau was hungry, and thought only of the needs of the moment, he gave up his rights as an elder son. He "despised the birthright," the Bible says, considering that it was worth less to him than a good meal when he was hungry. He thought only of himself. He did not care at all about what happened in the future, nor for God's



promises to Abraham. And so he showed that he was not fit to help in carrying out the promise of God to Abraham. He lost his chance to be the ancestor of God's chosen people.

Nor does Jacob seem to have been the kind of man that God would want Abraham's grandson to be. But in one thing Jacob excelled. He understood God's promises. He felt that they were going to be carried out. And so, though he tried to obtain the birthright for himself, instead of waiting to find out if it was God's will that he should have it and trusting God to give it to him in his own way, God knew that he could be made into a fit ancestor for his chosen people—Jacob had to fight against his sins, and to be punished for them, as you will see, but after many years he won the victory over temptation, and so became a great and good man.

#### HANDWORK

Put on the blackboard in your best writing or printing the first verse of the hymn, "Nearer, My God, to Thee." Make as attractive a decoration for the hymn as you possibly can.

#### NOTEBOOK WORK

In your own words write in your notebook the story of the lesson. See that all the notebook work for the lessons so far is completed, and finish any work that has not been done.

#### EXPRESSIONAL ACTIVITY

This week see if you cannot share some of your good things with some one who is hungry, or who does not have so much as you have. Perhaps you can give a sandwich to some one in school, or, if you have candy or cookies, you can share with others. So you will show that you are not like Jacob the selfish.

#### MEMORY WORK

Almost all of you are familiar with the hymn, "Nearer,

My God, to Thee." If you do not know the words of the first verse, learn them this week:

"Nearer, my God, to thee,  
Nearer to thee!  
E'en though it be a cross  
That raiseth me;  
Still all my song shall be,  
Nearer, my God, to thee,  
Nearer to thee."

This song was written by Mrs. Sarah Flower Adams, in 1841, and has been translated into many languages. It has been the favorite hymn of many people, among whom was President McKinley.

### THE BIRTHRIGHT

This term denotes the rights or privileges belonging to the first-born among the Hebrews. The particular advantages which these conferred were the following:

(1) Right to the priesthood. The first-born became the priest in virtue of his priority of descent, provided no blemish or defect attached to him.

(2) Double portion. The first-born received a double portion of his father's property. There is some difficulty in determining precisely what is meant by a double portion. Some suppose that half the inheritance was received by the elder brother, and that the other half was equally divided among the remaining brethren. This is not probable. The rabbis believe that the elder brother received twice as much as any of the rest, and there is no reason to doubt the correctness of this opinion. When the first-born died before his father's property was divided, and left children, the right of the father descended to the children, and not to the brother next of age.

(3) Official authority. He succeeded to the official authority possessed by his father.

—*Popular and Critical Bible Encyclopædia.*

## SUNDAY SESSION

## JACOB RECEIVES THE BIRTHRIGHT

Genesis 27:1-40

## THE MEMORY VERSE

"Lying lips are an abomination to Jehovah;  
But they that deal truly are his delight."

—Proverbs 12:22.

## THE LESSON STORY

The fact that Esau had promised to Jacob the birthright did not give it to him, for the old father, Isaac, had that right in his hands. Time passed, and probably careless Esau did not think very much of what he had done, but Jacob and his mother, Rebekah, did think of it.

Isaac was getting to be a very old man, perhaps one hundred and twenty years old. His eyes were dim, now, and he knew that he did not have much longer to live.

One day he spoke to Esau, the older son. "My son," he called.

"Here am I," Esau answered.

"Behold now, I am old," Isaac said. "I know not the day of my death. Go out into the field and get me some of the venison that I like so much. Then, when I have eaten, I shall bless thee before I die."

Esau obeyed his father. He started immediately on the hunt.

Rebekah had overheard what Isaac had said. She called her favorite son, Jacob. She told him what Isaac had said.

"But I have a plan whereby thou mayest have the blessing instead of thy brother," she said. "Go out to the flock, and bring in to me two of the very best kids that thou canst find. I will cook them in such a way that thy father will like the dish. Thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death."

"But my brother Esau is a hairy man, mother," said Jacob, "and my skin is smooth. Perhaps our father will touch me, and I shall seem to him a deceiver, so that he will curse me."

"Go and do what I say, my son," insisted Rebekah, "and the curse shall be upon me."

Jacob obeyed. He brought the kids, and Rebekah prepared them, making the dish taste as much like venison as possible. Then she took from her store the garments which belonged to Esau as the older son, which she had carefully put away with sweet-smelling spices. She took the skin of the kids, and put it on the back of Jacob's hands and of his neck. Then she gave him the food that she had prepared, and Jacob went to the tent where his father was.

"Which of my sons art thou?" Isaac asked.

"I am Esau," answered Jacob, lying. "I have done as thou badest me do. I pray thee eat of my venison, that thy soul may bless me."

"How is it that thou hast found the meat so quickly, my son?" Isaac asked.

"Because God helped me," answered Jacob.

"Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not," were Isaac's next words. He must have been suspicious.

Jacob went closer to his father. The old man felt his arms and hands. He said wonderingly, "The voice is Jacob's voice, but the hands are the hands of Esau."

Still he was not sure. "Art thou my very son Esau?" he asked again. And Jacob lied again, "I am."

At last Isaac was persuaded. He ate the food which Rebekah had prepared, and then called Jacob to him. He kissed him, and as he smelled the odor of the spices in the garments which Jacob wore, he gave the birthright blessing:

"See, the smell of my son  
Is as the smell of a field which Jehovah hath blessed:  
And God give thee of the dew of heaven,  
And of the fatness of the earth,  
And plenty of grain and new wine:  
Let peoples serve thee,  
And nations bow down to thee:  
Be lord over thy brethren,  
And let thy mother's sons bow down to thee:  
Cursed be every one that curseth thee,  
And blessed be every one that blesseth thee."

That was a wonderful blessing, was it not? If only

Jacob had obtained it honestly! But he had deceived his father, and soon he was to begin to pay for his deception. Esau returned from the hunt. He prepared the venison and brought it to Isaac, and his father discovered that he had been deceived. How angry and sorrowful he was, and how angry Esau was, also!

"Thy brother came with lies, and hath taken away thy blessing," the father said.

"Hast thou not reserved a blessing for me, also?" asked Esau sorrowfully.

"I have made thy brother lord, and have given him all," said Jacob. "What then shall I do for thee, my son?"

"Hast thou but one blessing, my father? bless me, even me also, O my father." And Esau wept aloud.

Isaac could not give to Esau the blessing that he had given to Jacob, but he spoke words of blessing to his older son, and tried to comfort him:

"Behold, of the fatness of the earth shall be thy dwelling,  
And of the dew of heaven from above;  
And by thy sword shalt thou live, and thou shalt serve thy  
brother;  
And it shall come to pass, when thou shalt break loose,  
That thou shalt shake his yoke from off thy neck."

Of course Esau hated Jacob for what he had done. God, too, was displeased that Jacob had tried to take the birth-right by falsehood and deception. Jacob could not have it in this way. He must be punished for his sins, until he should learn better things.

Probably the household in the encampment of Isaac was not happy that night. Isaac was unhappy because he had been deceived. Rebekah was unhappy because she had deceived her husband and had been unfair to her elder son. Esau was unhappy because he had been cheated, and as for Jacob—his conscience must have hurt, as he wondered what would come to him next.

So sin brought unhappiness to the descendants of God's faithful servant, Abraham. And it brought still more unhappiness, as you will learn through your next lessons.

**PUTTING THE LESSON INTO THE LIFE OF THE CLASS**

There are four people in the lesson that we study for today: Isaac, Rebekah, Jacob, and Esau. Which one of them do you like best? Jacob and Rebekah deceived Isaac and cheated Esau. Jacob told lies to his father. God hates a lie. So do human beings. Jacob thought that he had gained something good for himself by lying. But God would have brought that good thing to him in his own good time, without the lies. Does it ever seem to you that a lie will do good? If you try it, you will find that you are wrong. A lie is never justifiable.

Lies which on the surface seem to harm no one, are sometimes called "white lies." But even if a lie does not seem to harm anyone else, it always harms the person who tells it. It makes it easier for him to tell the next lie, and the next, and the next, until at last he tells a lie that does harm some one else, as well as himself.

**WHITE NAUGHTINESS**

"A little white lie came tiptoeing by,  
Whispering, 'Almost true!'  
But it spoiled, so they say,  
A little boy's day;  
And his honor was stained by it, too—  
Oh, yes!  
Such harm can a white lie do."

**THE LESSON TRUTH IN YOUR LIFE**

God hates lies, and sometimes the Devil is called "the father of lies." It is pleasing to God and more honorable to men to keep my tongue from lying, and to tell the truth always.

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**EXPRESSIONAL SESSION****OUR BIRTHRIGHTS**

Romans 8:14-17

**SUGGESTIONS FOR THE LEADER'S OPENING ADDRESS**

In our lesson about Jacob and Esau we have learned how

Esau "despised" his birthright, and sold it for a mess of pottage. We Juniors of to-day have a birthright as well as Esau had, though the birthright does not mean the same to a Christian American Junior as it did to Esau in the days of the past. But we all of us are born equal, as the Declaration of Independence says: we all have the same inheritance of glorious memories from those great men who founded our government. We all have the opportunities of school. We all have the opportunity to be honest and truthful. When we grow up we all shall have the opportunity of voting and helping to govern our great country. Best of all, we have the birthright of a knowledge of God and of Christ, and of the Bible. All these things can belong to all of us. Some of us may "despise" them, and give them up in exchange for a trifle, as Esau gave up his birthright; we may give up our right to learn the lessons which are given us in school, for instance, because we are idle, and would rather play than study. We may give up our birthright of honor, if we cheat in an examination, exchanging a good conscience for a good mark in a test—a poor exchange, indeed. Let us try to be worthy of our birthright as Christian American Juniors, and try to appreciate it as we should.

#### THE CLASS PRAYER

Our Father in heaven, we want to keep our inheritance honorable as we received it from those who made our country what it is, and who established our government in thy name. We want to appreciate our birthright as Christian American Juniors, and thus to show honor to thee. We ask thy help in Jesus' name. Amen.

#### VERSES FOR USE IN THE MEETING

Romans 8:17; Galatians 3:29; Ephesians 3:6; Titus 3:6, 7; James 2:5.

#### HYMNS FOR USE IN THE MEETING

- "Children of the Heavenly King."
- "The Son of God Goes Forth to War."
- "My Soul Be on Thy Guard."
- "Keep Thou the Door of My Lips."

"Lead Us, Heavenly Father."

"Brave Hearts, True Hearts."

### QUESTIONS FOR USE IN THE MEETING

1. What was a "birthright" in Bible times?
2. If you cheat in a school examination, how are you despising your birthright?
3. If you neglect your work in school because you are lazy, or want to play, how are you despising your birthright?
4. If you do not vote, when you grow up, how are you despising your birthright?
5. If you do not go regularly to church and to Sunday school, how are you despising your birthright?

### TOPICS FOR DISCUSSION OR REPORTS

1. The Birthright in Bible Times.
2. The Birthright of a Christian American Junior.
3. Our Birthright as a Nation.
4. How Adam and Eve Despised Their Birthright as God's Children.

### TO READ DURING THE LESSON

Many times we read in the Bible of those who sold their birthright for something of little value. We are so apt to give up what is really valuable for something that is of little worth. Adam and Eve gave up their inheritance in exchange for fruit. Lot's wife gave up her life and became a pillar of salt in exchange for a look back at Sodom. Ahab committed murder for a pretty garden. Joseph's brothers sold him for twenty pieces of silver—and Judas betrayed Jesus for thirty pieces of silver. All these people sold their inheritance in exchange for "a mess of pottage,"—gave up something of value for something that was of very little value.

John Bunyan has told us that in his hours of temptation, he used to hear a whisper, "Sell Christ for a pin, sell him for a pin!"

"A ship was sinking, and as the last boat was being loaded, the mate said that he was going to get his purse.



The captain expostulated, but the mate insisted. As he was gone on his errand, the ship went down. By and by they found the dead body of the mate, his stiffened hand tightly grasping the fatal purse. And when they opened it, they found in it—only thirty-six cents!”

“Our fathers were high-minded men,  
Who firmly kept the faith;  
To freedom and to conscience true,  
In danger and in death;  
Great names had they, but greater souls,  
True heroes of their age,  
Who like a rock in stormy seas,  
Defied opposing rage.

“For all they suffered, little cared  
Those earnest men and wise;  
Their zeal for Christ, their love of truth,  
Made them the shame despise;  
Nor should their deeds be e’er forgot,  
For noble men were they,  
Who struggled hard for sacred rights,  
And bravely won the day.

“As faithful as our fathers were,  
May we, their children, be;  
And in our hearts their spirit live,  
That gained our liberty.  
God help us all to do and dare  
Whatever can be done,  
Till for the cause of good and truth  
The victory shall be won.”

“My Father is rich in houses and lands;  
He holdeth the wealth of the world in his hands!  
Of rubies and diamonds, of silver and gold,  
His coffers are full—he has riches untold!

“I’m the child of a King!  
The child of a King!  
With Jesus, my Saviour,  
I’m the child of a King!”

